

Arthur Miall
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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXIV.—NEW SERIES, No. 993.]

LONDON: WEDNESDAY, NOV. 9, 1864.

PRICE { UNSTAMPED .. 5d.
STAMPED 6d.

TO the ELECTORS of the CITY of LONDON.

GENTLEMEN,—
I have on several occasions been requested by influential citizens of London to allow myself to be nominated as a candidate whenever a vacancy should occur in the representation of the City.

Sir James Duke having, in a letter to the "Times" of the 25th July last, announced his intention of retiring from Parliament, I took the earliest opportunity of responding to the wishes of those who thought I should not prove an unworthy representative of the great interests intrusted to a Member of Parliament for the City of London by issuing an address, in which I stated that I should esteem it a great honour to be returned as one of the representatives for the City of London, as I had for many years been actively engaged in its public affairs, and largely interested in its trade and commerce.

My attachment to the Liberal cause is well known to the electors, and my connection with the Liberal party is not of recent date. I have always advocated and supported those Liberal principles which have tended so materially to promote the prosperity of all classes in this country, and at the same time have added strength and security to the Constitution.

I have received so large an amount of unsolicited support from the various sections of the constituency, from the livery, from the members of the Corporation, and from the citizens generally, as to leave no doubt of my success.

I have therefore pledged myself to my friends and supporters, in the event of a contest, to proceed to the poll.

Thanking you for the confidence you have expressed, and for the generous support you have offered,

I remain, Gentlemen, yours very faithfully,
WILLIAM LAWRENCE.

Mansion House, 4th Nov., 1864.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood, under the special patronage of her Most Gracious Majesty the QUEEN, their Royal Highnesses the Prince and Princesses of WALES, and the Right Hon. the LADY MAYORESS.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.

The Corporation of the City of London have most kindly granted permission for a BAZAAR to be held in the Guildhall on Friday and Saturday next, the 11th and 12th instant, when the whole suite of apartments will be thrown open—the fittings, decorations, &c., as they were designed for the banquet on Lord Mayor's-day retained; and the public will thus have the earliest opportunity of inspecting the entire arrangements, as well as the new and beautiful roof in the Grand Hall.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.—As the Society have upwards of 3,000l. worth of elegant and useful articles already contributed, it is hoped that the friends of the Charity and the public generally will attend and assist in removing the debt on the building by becoming purchasers.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.—There will be a Stall entirely furnished by the inmates of the Asylum.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.—The Band of the Honourable Artillery Company will perform a selection of the most popular music.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.—Doors open at Twelve each day.—Admission—first day, Half-a-crown; second day, One Shilling; Children, Half-price.

GRAND BAZAAR, at the GUILDHALL,
On behalf of the ASYLUM for IDIOTS, Earlswood.—Tickets to be obtained at the Office, 29, Poultry, E.C.; or at the doors of the Guildhall.

JOHN CONOLLY, M.D., D.C.L., Honorary Secretary.
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Patron—The QUEEN.

"This room was very unlike the ward of an ordinary hospital. It was rather like the spacious night nursery, with neat little beds scattered about: warm, cheery fires, with a couch on each side the fireplace, and a few children lying or squatting about, or sitting on their pallets, quietly playing with toys, reading books, or doing bead-work. Some, too ill for either work or play, were stretched mournfully, yet peacefully, on their pillows—solitary, it is true, but without giving any impression of dreariness or forlornness. The rooms were airy, light, and warm. There was nothing whatever of the hospital feeling or hospital atmosphere."—From Miss Mulloch's Visit to the Hospital.

CONTRIBUTIONS are urgently needed to maintain the present efficiency of the Hospital.

BANKERS:

Messrs. Williams, Deacon, and Co., Birch-lane; Messrs. Hoare, Fleet-street; Messrs. Herries, St. James's-street.

F. H. DICKINSON, Chairman.

November, 1864.

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References of the most satisfactory character, addressed to George Thomas, Esq., Mr. H. Sidney Warr, 63, High Holborn, London.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

THE BISHOP OF LONDON ON SCIENCE AND REVELATION.

We beg most emphatically to thank the Bishop of London for his Address, introductory to the lecture session of the Philosophical Institution of Edinburgh, delivered on Friday evening last to a crowded audience in the Music Hall. We usually abstain from taking part in theological controversies, confining ourselves, for the most part, to the discussion of matters which fall under the designation of politico-ecclesiastical. We shall not even now deviate in spirit from the general rule we have laid down for our guidance in the conduct of this journal. The Bishop can hardly be said to have treated controversially the important subject on which he has given his thoughts to the world. He has rather laid down certain considerations to which scientific inquirers and theologians would do well to take heed in the discussion of those questions in which, to the present view of both, the conclusions of Science and the teachings of Revelation, appear to be antagonistic. We have seen nothing worthy of comparison with this address since the resuscitation of the controversy in England by the publication of the "Essays and Reviews."

It is impossible to give our readers a fair epitome of a production which is itself as condensed as a lucid exposition of its subject will admit of its being. There is scarcely a sentence of it superfluous, scarcely an illustration which can be left out without injury to the meaning, scarcely a passage which can be omitted without breaking the continuity of the reasoning—and what, perhaps, is a feature of more moment, no analysis of it can do justice to the mingled tone of reverence and manliness by which the entire discourse is pervaded. We shall not, therefore, attempt a task which seems to us to be impracticable. We shall ask our readers to give the address itself, in its unabridged form, a dispassionate and studious perusal, and shall content ourselves with a cursory observation or two on its more salient points.

The essential harmony between science and revelation, the Bishop contends, is rather obscured than exhibited by any unnatural or forced union of the two. Theology and philosophy have each its own department in the boundless field of truth; each its own principles and its own method, and, to some extent also, its own instruments of investigation. But we must be on our guard against a misrepresentation in this matter which some scientific men have advanced. Science, it has been said, works by reason; religion, and therefore theology which treats of religion, works by faith. In fact, however, reason cannot thus be expelled from the province of religion, unless we are prepared to stake our hopes for eternity on mere feeling, fancy, or

imagination. Conviction of a truth may be wrought in the mind by spiritual influences, but truth must always be capable of being subjected to the test of reason. In the examination of the truth revealed, in testing the evidence for its divine origin, and in seeing that it is faithfully transmitted, there is full room for the work of reason. Faith, that is, that humble, teachable habit of mind which leads man to trust God as the revealer of the things invisible, does not set reason aside, but works with it and through it, though it strongly feels and asserts its feebleness and inadequacy for the full development of heavenly truth. The position, it must be owned, is not a new one—but as stated and illustrated by the right rev. prelate, it marks out with a precision and a force almost equivalent to novelty, the limits within which reason is bound to exercise its functions in matters of revelation. We heartily agree with him in his remark that "it would be an evil day for the Christian religion and the Christian Church in which theologians granted that the truths they taught were not to be tested and maintained by reason."

But science has not only to do with geology, astronomy, geography, and mathematics—it concerns itself with ancient history, language, and ethnology—and what holds good of the former must hold good also of the latter. Although the Bible does not profess to supply us with treatises on mathematics, astronomy, geology, or physiology, it does profess to give us much sacred history. "That history seems as much an integral part of the Bible as its prophetic predictions or admonitions, its sacred songs, its laws of life." What are we to do when common history cuts athwart that which is sacred? Give up our faith in the latter as "substantially true"? No; but in forming our judgment we are to consider that history may be substantially true which is not necessarily guaranteed by a perpetual miracle in the strict accuracy of all its minute and insignificant details; that as God employed human instruments to be, in a secondary sense at least, the authors of the sacred books, so He left them free to show their own character and habits of observation and of thought in matters which were clearly beside the great Divine message; that we should be cautious not to confound mere traditional expositions of Scripture with the Scripture itself; that we must not forget that archaeological and ethnological researches, however great may have been their progress of late, are still to be regarded as only in their infancy. Wise and modest caution will mitigate, if it do not remove, many alleged difficulties, and even science itself has by recent discoveries tended strongly to corroborate, even in minute details, the essential accuracy of what the Scripture teaches—while, in reference to not a few of their difficulties and discrepancies, is it wrong to say, "Suppose what you say is true—what on earth does it signify? How does it affect God's message to my soul?"

This we have long believed, as we elsewhere long since expressed, to be at once the highest and safest position to take up in reference to the record of God's revelation to man, and we think society is much indebted to Dr. Tait for his courage in assuming this position, and for the reverent caution with which he has defined it. So far as our own judgment and experience are worth referring to, we can testify that it gives the firmest footing to intelligent faith. The broad stream of history running through the Old Testament, illustrating, as it does, God's method of disclosing His character and will, as the condition of mankind could perceive and appreciate them, and the Divine life embodied in the life of Jesus Christ His Son, contain within themselves the substance of that knowledge of Himself and His relations to us which constitutes His message to our souls. And these grand adumbrations of what He is, and what He would have us to be in our relations to Him, are utterly independent of the minute accuracy of insignificant details in the record which makes them known to us. They are grand facts which remain in all their

substance, and which retain all their fulness of meaning, when criticism has done its best or its worst in detecting small discrepancies in the transmission of them to posterity. Such criticism may do much to destroy or to modify certain theories, built up by human wisdom, respecting the conditions under which our information has reached us, just as changes may be made on the banks of a river, or may be effected here and there upon the flanks of a mountain range; but the river and the mountains will ever be substantially what they were and are, and will still tell us the same great truths of Him whose nature and will they were intended to display. The faith which must stand us in stead in the battle of life, and which must mould our spirits for a more exalted and purer sphere of being, must have for its bases something broader, deeper, more intimate, and more reliable to the whole of man's nature, than can be furnished by the results of ever-conflicting criticism; and, happily, as we think, God's communication to man in matters pertaining to his highest destiny, is enshrined far more imperishably in facts which no ingenuity can explain away, than in words which are necessarily exposed to some vicissitudes.

How the Bishop of London's address will affect his episcopal brethren we can only conjecture. It disposes summarily of the absoluteness of Church authority. It impliedly casts contempt upon the dogmatic decisions of Convocation. It restores its rights, often impugned of late, to private judgment. It is Liberalism—theological Liberalism—the Liberalism which Dr. Newman so much dreaded, and which the "Tracts for the Times" were written to resist, and, if possible, annihilate—enthroned in high ecclesiastical office. But it is Liberalism baptized with an earnest Christian spirit. Its effect upon cultivated intellect will probably be extensive and lasting—and, we should hope, cannot but be ultimately beneficial. Reason will be reintroduced by it to some of its lost rights, and faith replaced upon a broader and firmer foundation.

ECCLIASTICAL NOTES.

THE Bishop of Oxford has been enlightening the people of Hastings on the mutual relations of the Church and the State. The theory which the Bishop has stated is so moderately expressed that we should be morbidly sensitive if we were to find fault with his manner. There is also a candour of expression and a charity of disposition in his speech which we are unwilling not to recognise. We are glad to see signs of such a temper, but at the same time, we are quite as prepared for the seductions of the orator as we are for the anathemas of the ecclesiastic. The orator is uncommonly charitable. He would not see the present degree of religious liberty "infringed upon by prerogative or other legislation." So beneficently is this said that we half expect the sentence to end in a declaration that the Bishop would extend it, but this ending does not come. In place of it we have that mild and rather honeyed statement of the exact relations of the State to the Church and to other religious bodies. This, according to the Bishop, is all that it is:—"We provide what we believe to be the properly constituted system of teaching, but if others think differently, we do not enforce upon their consciences that which they condemn, but leave them to provide another for themselves if their consciences dictate them so to do." The Bishop speaks, in this sentence, for the State, as though the State were an institution external to those who "think differently," and who have therefore to provide for themselves. The sentence should properly read as follows:—"We, your legislators, compel you to provide what we believe to be the properly constituted system of teaching, but if you think that it is not the properly constituted system, we leave you to provide a second system for yourselves—but you

must keep our system on foot as well." This aspect of the question the bishop does not put. He chooses to put that which sounds charitable and liberal. See, his speech says, what a liberal man I am, although I am Bishop of Oxford, but the illiberality is carefully kept out of sight. And, then the Bishop would not infringe on our present position. We have read something like this in an address of the Czar to the Poles, and we feel towards his grace—we mean his lordship—much as the Poles must feel towards the Czar, or rather to one of the Czar's Cossack generals. We don't forget, while we read this benevolent rescript, that the practical rule of the Bishop, and those who agree with him, is not so charitable as the blandness of a Hastings speech might seem to indicate. Present liberties? What are they? Liberty to pay for his lordship's supervision over clergy who denounce and excommunicate us; liberty to bury our dead in fields and highways; and liberty to pay for High-Church services conducted on the approved Oxonian pattern. We may seem to be very ungrateful, but we cannot thank the Bishop either for his condescension or his charity. We have procured all our rights, not with his aid, but with his opposition, and if we secure others it will be in spite of his very charitable wishes.

The Bishop, however, but still with moderation, informs his audience that they must oppose both Protestant and Romish Nonconformity. He believes the Church of England to be the only true Church. He would be on friendly terms; but he thinks that the most certain means to be on good terms with us is "to speak out our own truth fearlessly and kindly, and let them perceive the difference between us." Says the Bishop, humbly directing one eye towards the Evangelicals and the other towards the Nonconformists,—

If you go mystifying and shillyshallying them [the Nonconformists], and saying they are just the same as we, and "My dear brother, there is no difference between us"—if so, why in the world don't we share the tithes with them? (Laughter.) It seems most monstrous hypocrisy to go and say, "Beloved brethren, we are all one; but you shall not come into my pulpit." (Laughter and applause.) Now, how much better to go to the man and say, "If you love the Lord Christ I honour and love you because you love Him; but I differ from you upon great and important matters. I do not love you the less because I differ from you; but I am charged to teach not a certain amount of truth mixed with a certain amount of error—I am charged to teach the truth of Christ as I have received it, without addition or subtraction, even though I win the universe by adding or subtracting from it." This is the only ground which can thoroughly secure a mutual and good understanding between honest Christian men; and there must be that understanding unless each party is to put on the grimaces of agreement, and then turn aside for the reality of discord.

What shall we say? Not having been, at any time, a party to putting on any "grimaces of agreement," we cannot help saying that, as a Churchman, the Bishop is right. But, as Dissenters, we have also to give our own experience. We have never found the Bishop's prescription to answer. Whenever we have spoken out our own truth "fearlessly and kindly," we have found that there was no possibility of being on anything like "good terms" with a Churchman. And this just marks one difference between the Churchman and the Dissenter. The Bishop being a Churchman, wishes to speak his truth, and to be on good terms with us notwithstanding. Agreed! But don't enforce your truth with pains and penalties—that is all we wish. No, not quite. We ask, in return, that when we speak the truth to you, you should be on "good terms" with us. But what are good terms? Between human beings, not to say Christians, not exactly the terms of a dog and his master. Does the Bishop understand us?

The Bishop, we have said, attacked also the Roman Catholic Church. He maintained (save the mark for a Bishop of the Church of England!) that she has not an apostolic descent of her ministry, and that she does not declare the pure primitive doctrine of the Gospel of Christ, free from the corruption of mediæval times. We might "take the Bishop up," as schoolboys would say, on both these declarations, but it is so easy that it would not be worth any one's while to do so. We quote his observations for another purpose, viz., to mark his actual hostility to the Church of Rome. We quite agree with him, and we believe moreover that in many respects it would not be a good speculation for him to leave the Established Church either for the Romish or for any Nonconformist denomination. The results of leaving the Church of England for the Romish Church are for the first time very frankly stated in the number of the *Union Review* which has taken that Catholic periodical into the *Roman Index Expurgatorius*. A clever, fresh, and candidly-written paper recently appeared in that periodical, entitled, the "Experience of a Vert,"—the writer belonging to a class neither of perverts or converts, and thus being to other "verts," by inference, a

"vert" only. We learn from this paper that the writer was a clergyman, and that he left the Church of England for the Church of Rome, but not to be a priest in the Church of Rome, for he is a married man. He gives, in the following words, his experience of the result:—

This question brings me to my own case. I am one of those who were once clergymen of the Church of England, and are married. What has been our fate? From a silly, narrow-minded apprehension of being supposed to recognise any inherent validity in our Anglican orders; or, perhaps, any opening in the ecclesiastical world for married men, we have every one of us had the cold shoulder given to us when we asked for work, or else encouraged to seek employment in any calling, no matter how secular. Our previous training, our previous acquirements, our powers of work in the cause of Christ and of His Church, have been utterly ignored. I know some, once among the most active and self-denying of Anglican clergymen, who are now serving as secretaries to joint-stock companies, as clerks in Government offices,—shall I say, getting a livelihood on the stage? I know others who were, as Anglicans, the most accomplished of theologians, of ritualists, of controversialists, who have been, ever since they left the Church of England, merely vegetating and unlearning all that they ever knew. I know others, excellent, good men, as they were, when they were in the Church of England, whose daily lives and conversations have been a scandal; and I will add, in my own instance, a very just scandal, since they became members of the Roman Catholic Church, to their Anglican friends—their former admirers and followers. Why, there is scarcely any work in the religious world for which these men had not been trained! Why was not work cut out for them by those to whom the destinies of the Roman Catholic Church in this country have been confided? Each one as he came over should have had work offered to him, work pressed upon him, before his enthusiasm cooled—before he had time to experience the discomforts of his new situation. Literary work might have been devised for the more intellectual; school and parochial work for such as had been occupied in schools and parishes of the Church of England—and how many overworked priests would have hailed such auxiliaries had any general scheme been organised for their lawful employment! All might have been invited to do something for Christ rather than for the world. Instead of all which it has usually happened that, if we asked for work, we were looked upon as interlopers, as desirous of obtruding ourselves into a sphere from which such as we were necessary aliens, if the Canons were to be maintained in their integrity. The consequence has been, that an amount of moral power and influence has been sacrificed that might have changed the face of England, had it been properly directed long since: and the Oxford movement, not merely in the opinion of the country generally, but even in the opinion of some who devoted themselves heart and soul to it while they were in a position to do so, is coming to be looked upon as a matter of history, and as a gigantic failure; and the Church of England has gained in reality more by her losses than the Church of Rome by her receipts.

The writer adds:—

How they who have come over to us from the Church of England, and have become priests, fare, they best know themselves. That they are happy enough, occupied as they are, I have no sort of doubt; but whether they consider themselves to have been well treated on the whole—whether they are satisfied with our system on the whole, as they have found it, is another question, which I do not profess to be able to judge. There have been some who have returned to the Church of England. I repeat, as one of those who have not become priests, that the years which I have spent as a Roman Catholic have been among the most useless and unedifying of my life; and, therefore, it is that I feel it to be my duty to speak out to others lacking the same experience. Let nobody quit the Church of England for the Roman Catholic Church on any other ground short of a distinct call from God to do so—till he feels that he would endanger the salvation of his soul by not doing so.

This revelation will be an astounding one to most persons, and will do, perhaps, more than anything which has recently occurred to stop the Romish tendency of the Bishop of Oxford's party. After reading it we cannot wonder that the Bishop himself came to the conclusion that the Church of Rome was not even apostolical in its "orders," much less in its doctrine and ceremonies. We have stated that the *Union Review*, in which this communication appeared, has been placed in the *Index*. The clergyman, therefore, who thus gives the world the benefit of his experience, may consider himself to be virtually an excommunicated man. The wonder is that ever such a Vert should have been vert enough to write what he really thinks.

This, however, is all general, and we have almost forgotten that this week is the week for municipal elections, and that to-day is actually Lord Mayor's day. We are not allowed, however, to forget the former, for there come to us, amongst other papers, the *Macclesfield Observer* and the *Macclesfield Courier*. We gather from these journals that the Mayor Elect of Macclesfield this year is Mr. Joseph Wright, who is, we understand, a member of the "Liberation Society." Mr. Wright, as a Free Churchman, declines to comply with the time-honoured custom of attending church in his official robes and with his mace, and followed by the councillors, the Sunday after his election, or any other Sunday. Upon this a controversy has ensued, and the question is fairly argued in the *Macclesfield papers*. "A Churchman" thus writes to the *Courier*, that the Queen being the visible Head of the Church Mr. Wright cannot accept office, but neither the inhabitants of Macclesfield nor we are likely to be

able to supply the middle term of this disjointed syllogism. "A Burgess" writes to the same paper that Mr. Wright knows no better, and that, therefore, he is not much to blame, but that, in plain English, the Council ought to be ashamed of themselves. In the *Observer* we find another style of correspondence. A "Macclesfield Dissenter" attacks the *Courier*, and an "On-Looker" defends Mr. Wright. As this question affects all municipalities we quote the principal points of the last letter:—

Mr. Wright must go with the insignia of office, and with his mace. That is the point. Mr. Wright himself is of small consequence, but the procession and the mace are not to be despised. You see the argument. And according to this theory, do not they worship the Almighty with their souls, or even their bodies, but with their clothes, and if they be mayors, above all with their maces? It is presumed (I am not irreverent—I am only stating in a mild manner, the thought that lies at the bottom of this controversy) that He who made the universe and fashioned all the world on which we live, will be supremely gratified if some fusty old shoddy, with dingy gold lace, and a small bit of metal, are brought into the house made for his worship. Well, if we believed in fetishism I could understand this, but as we believe, or profess to believe, in a spiritual religion, I don't pretend to understand it. I have no difficulty in comprehending the doctrine of Sartor Resartus, or in understanding *Teufelsdröck*, but Mr. Carlyle does not assume to apply his theory to spiritual matters; and, for my part, I feel that the Father of all mercies is as pleased with the presence of the humblest pauper in His house, as He is with the presence of the Mayor elect, and much more pleased with the pauper than with the Mayor, if the latter goes vain of his office, thinking of his proud position, and telling the Almighty what a great man he, the Mayor of Macclesfield, is.

But this—if I apprehend rightly the position which Mr. Wright has taken—is not the precise reason of his refusal to go to church as Mayor. The Tories who demand this of Mr. Wright have not, so far as I have heard, advanced any reason for Mr. Wright's compliance with the ordinary custom, excepting the fact that it is a custom. There is a reason, however, which first gave rise to the custom, and I will state it—putting, which I am willing to do, an argument into the mouth of the enemy, with which he himself seems to be utterly unacquainted. The old theory on which the custom is based is, that the magistracy being an ordinance of God, God ought to be publicly acknowledged therein. This is a statement in the fewest possible words of the whole question. It is one that cannot be satisfactorily argued, on either side, in a letter, but, supposing I grant its truth in the general statement, does it follow that Mr. Wright is to go to church in an official capacity, and with a mace? I do grant that magistracy is an ordinance of God, and that God ought to be acknowledged therein. But how? By the discharge of all official duties as in the sight of God; by obeying justice, loving mercy; not regarding the rich, or oppressing the poor, and by walking humbly before his Maker. That, I think, is the way for a magistrate publicly to acknowledge God in his office.

Allow me now to ask a question. I began this letter by saying that I thought persecution had almost ceased from amongst us. I can imagine a Tory councillor jumping up and exclaiming, "Persecution, do you call it! I call it a privilege." But is it not persecution? Is not a citizen as much entitled in public life to liberty of conscience, as he is in private life? Do you say Yes? Then why ask Mr. Wright to attend church in his magisterial capacity against his conscience? Is a man's conscience to leave him when he becomes a Mayor? Do you say No? Then why ask Mr. Wright to leave his conscience behind him at the church door? For my part, if Mr. Wright were to go to church, holding conscientiously the views he does, I should have very little confidence of his discharging his public duties with any credit either to the town or to himself. A man that begins a course of action by going against his conscience, cannot be expected to do much credit to his office. But a man who, despite contumely and entreaty, will hold to his belief, is a man to be respected by all parties.

The writer of the letter calls attention to the fact that when Mr. Kitson was elected Mayor of Leeds he refused to go to church, and that when Mr. Spence was elected Mayor of Tynemouth he went with the Corporation to the church in the morning, and that the Corporation went with him to the Friends' Meeting House in the afternoon. We can add to these precedents. At Hanley, when Mr. Ridgway was elected Mayor, he did not go to the parish church, but the Corporation accompanied him to the Primitive Methodist Meeting House. At the same town another Dissenter, Mr. Henry Pidduck, has just been elected Mayor. Mr. Pidduck will certainly not obey the custom, but the Corporation intend, we believe, to go in a body to Hope Chapel (the Rev. R. H. Smith's), where Mr. Pidduck is a member. This is religious equality; but an "On-Looker's" idea of the acknowledgment of God in public office is the right one.

But we may not only now, even if we are mayors, worship where we please, we may also have our healths drunk. Thanks to Lord Stanley for his speech at Manchester, in which he congratulated his hearers that, there at any rate, they could drink the healths of the ministers of all denominations. Lord Stanley added that what Lancashire did or thought to-day England did or thought to-morrow, that England does not include the parish of Staplehurst, Kent, where Mr. Hoare is the presiding temporal genius, and the Rev. T. Crick the presiding spiritual genius. Mr. Crick has had to reply to an ecclesiastical toast, and this is how he replied to it:—

As the toast was sometimes put, it meant almost

nothing, and the clergy were at a loss to understand whether their health was proposed or not. Sometimes they were in the habit of making an addition to the toast by the insertion of "and ministers of all other denominations." Now, the clergy never felt anything but respect and regard for those who differed from them in doctrine. He was not called upon to quarrel but when his health was proposed as one of the clergy of the Church of England, he did not turn his back upon that Church—he did not ignore his duty to that Church and his Queen. He had no jealousy of ministers of other denominations; but they had different ends in view. The clergyman of the Church of England and Dissenting ministers had no object in common. They both promoted religion, but the Church of England promoted it one way and the Dissenters another—the two ways utterly differed. Why a clergyman of the Church of England ought not to respond to the toast when all sorts of ministers were included was not for him to explain there; but his duty was ever to preach and uphold the doctrines of his Church, and promote her views. He did not stand there to advocate the cause of every denomination, but the cause of that Church of which he was a humble minister, and which Church deserved the admiration, and respect, and esteem of every Englishman. She was the bulwark of the liberty of England; and when once the Church of England was thrown down, he believed they would not enjoy such liberty as now, and people would rue the day when that barrier was overthrown. He should like to know where there was a minister who would desire the success of another who differed from him. The Church of England might be wrong; but if she were right, then all other denominations were wrong. Therefore, they must see how unworthy it was to receive a toast so proposed. It had not been proposed in that way that day; and in acknowledging it on behalf of the clergy he thanked them for the compliment paid them. He considered it a high compliment, for when they wished him success they desired the success of those truths which it was ever his desire to spread—the great truths of religion. There was no misunderstanding upon the subject. He did not wish to have his name associated with ministers of all other denominations. It could not gratify the ministers of the Church of England to be thus coupled with other ministers. He might probably have expressed himself rather warmly; but he felt a deep interest in the Church, and could not turn his back upon her. It was customary for man to forget his mother; but he could not forget his mother the Church of England, who had fed and taught him. It was often done, but it was a mistake to drink the health of the clergy without acknowledging the Church to which they belonged. It was a Church that deserved their greatest respect and esteem. If they wished success to the clergy, and did not express their respect for the Church, it would be but a poor compliment. Therefore, when they saw in the papers that the health of the clergy was coupled with ministers of all other denominations, they might conclude that there was no desire for the spreading of the doctrines of the Church of England; and he did say it was a grievous mistake. They were not deserving respect, they were not true to their oath, they were not true to their Queen and country if they in any degree deviated from her teaching.

The Church, "the bulwark of the liberty of England"! We have heard before of her being the bulwark of orthodoxy, meaning by that all "doxies" from Pusey to Colenso, but this is a new idea. We shall next expect to hear of the Pope defending the Roman Catholic Church, because of its being the bulwark of liberty of conscience and freedom of thought.

Northampton also has been disturbed. There have been municipal elections in that town, and it is pretty generally known that at such elections bribery is rather extensively carried on. The Rev. Sydney Gedge, vicar of All Saint's, preached accordingly on Sunday, October 30th, a sermon against bribery. Now Mr. Gedge is, unhappily for him, a "Liberal," and amongst his audience were many Conservatives. On the Thursday after his sermon, a meeting of the Conservative Association of Northampton was held, and Mr. Gedge was openly denounced by speaker after speaker, who had very properly writhed under Mr. Gedge's rebukes. Why should the Conservatives, if they are not guilty, be angry with Mr. Gedge? Others have far more reason to be angry with him, for Mr. Gedge does not believe in bribery, but he believes in distrains. He would not buy, but he would apparently persecute a man into a certain line of conduct. On the whole, therefore, we would rather not have his advocacy. We wish he would preach the morality of bribery as he does the justice of levying on Dissenters' goods. We believe in rebuking sin, but we don't believe in seeing Satan performing that work.

We called attention, last week, to the active intentions of the Church Institute with respect to Ireland. During the last week it has held three meetings in Yorkshire, viz., at Wakefield, Huddersfield, and Leeds. At the second meeting the Archbishop of York addressed the audience on sensational novels; at the third meeting Dr. Hook, Dean of Chichester, formerly Vicar of Leeds, spoke as follows:—

When last year he heard that Lord Robert Cecil advised young persons to encourage themselves in light reading, in the reading of novels and so forth, he agreed with what his lordship said. Persons came from the national schools not able to read well; they found it very difficult to do so. They must, therefore, put into the hands of them some such interesting books, and in a short time they would become habituated to read; they would learn to read; they would instruct themselves in reading; and then they could go off to the higher branches of literature.

Mr. Beecroft, M.P., at a subsequent stage of the

proceedings, quoted Mr. Allon's eulogy of the Episcopal Church as an evidence of the "very altered tone which we find expressed among our Dissenting brethren"—which, he said, he attributed to the "earnest working of the Church Institution." By analogy might we not expect that the "earnest working" of the Liberation Society should have produced similar eulogies of Dissent from, say the Archbishop of Canterbury or the Prolocutor of the Lower House of Convocation?

CHURCH-RATES IN THE PARISHES.

COLCHESTER.

On Wednesday evening last a meeting was held at the Public Hall, Colchester, to hear an address from J. Carvell Williams, Esq., the Secretary of the Liberation Society, on the subject of Church-rates. There was a full attendance, and the greatest possible interest was taken in the proceedings, which were of an enthusiastic character.

On the motion of J. S. BARNES, Esq., seconded by T. CATCHPOOL, Esq., Mr. J. B. Harvey was called upon to preside. Amongst the gentlemen on and around the platform and in the body of the hall, we noticed—Councillors C. F. Fenton, H. S. Goody, and J. Kent; J. S. Barnes, Esq., Clerk of the Peace; A. M. White, Esq., Borough Treasurer; T. Catchpool, Esq., J.P.; the Revs. T. W. Davids and W. F. Clarkson; and H. Goody, Esq.

Mr. CARVELL WILLIAMS, after thanking the supporters of Church-rates in Colchester for the excellent opportunity they had afforded to him for the advocacy of the principles of the "Liberation Society," furnished proofs of the progress which the voluntary principle was making in the minds of Churchmen; though at the same time some of them were now striving to combine voluntarism with coercion. The latest phase of the question was the demand of Churchmen for power to tax themselves—a power which, the speaker urged, could not be conceded on any principle; which no one would think of granting in the case of other religious bodies; and which would, he was sure, work ruinously for the Church of England. Referring to the allegation that without Church-rates the churches would fall into ruin, Mr. Williams supplied some local statistics to prove how small a portion of the rates were applied to the maintenance of the "venerable fabrics." He held in his hand the returns from a Parliamentary paper showing the local taxation for the year ending June, 1862. In the diocese of Rochester, which extended over a large area—340 of the parishes being in Essex—rates were levied in 476 parishes and not levied in 104, showing a proportion of 22 per cent. not levying, against 28, the average in all England. The total rates in the diocese amounted to 14,681*l.*, of which 4,022*l.* 11*s.* 8*d.* only was spent in the repairs of the churches and churchyards, the average spent on each parish being 8*l.* 9*s.* In the Deanery of Colchester, in the same year, the amount of rates and the amount spent in repairs were as follows:—

	Rates.	Repairs.
	£ s. d.	£ s. d.
All Saints' ...	57 11 4	11 9 6
St. Giles's ...	40 1 11	4 4 0
St. Martin's ...	23 7 5	4 5 3
St. Mary-at-the-Walls ...	108 16 3	31 6 0
St. Mary Magdalene ...	5 17 1	0 3 9
St. Peter's ...	123 11 0	41 4 10
St. Runwald's ...	48 2 8	14 6 6
Greenstead ...	21 1 4	7 15 11
Myland ...	16 10 0	17 1 9

This gave an average of 14*l.* 13*s.* spent in repairs in each parish. Amongst the parishes in the Arch-deaconry of Colchester in which rates were made for miserable small amounts, he named Inworth, rate 6*l.* 12*s.*; Fordham, 9*l.* 2*s.* 7*d.*; Oakley, 8*l.* 19*s.* 9*d.*; Middleton, 8*l.* 11*s.* 8*d.*; Arkesden, 8*l.* 14*s.* 1*d.*; Wicken Bonhunt, 3*l.* 4*s.*; Great Chesterford, 7*l.* 1*s.* 5*d.*; Little Chishill, 5*l.* 11*d.*; Little Braxted, 9*l.* 8*s.* 10*d.*; Faulkbourne, 9*l.* 0*s.* 3*d.*; Ovington, 4*l.* 15*s.* There was not a Dissenting body in the county which would not have been ashamed to have put the law in motion, and to have called upon magistrates to exercise their functions in order to raise such miserable small sums. (Cheers.) In parishes in the same archdeaconry the following small sums were expended in the repair of the fabric:—Elmstead, 17*s.* 4*d.*; White Colne, 5*s.*; Goldhanger, 3*s.* 8*d.*; Totham, 19*s.* 2*d.*; Alphamstone, 5*s.*; Abberton, 19*s.* 2*d.*; Little Wigborough, 15*s.* 2*d.*; Faulkbourne (where the rate made amounted to 9*l.* 0*s.* 3*d.*), the large sum of 2*s.* (Great laughter.) In Essex there were 71 parishes in which the repairs cost less than 2*l.* Then the question was, where went the money? It was spent in the luxuries of worship, if he might use the term; and some of them knew that in some places the money went for even less creditable purposes. (Hear.)

The Rev. T. W. DAVIDS said he thought they all owed a debt of gratitude to Mr. Williams for his able and very suggestive lecture. He made a promise to speak to them for an hour, but if he had been addressing them for an hour, it was one of the shortest hours he (Mr. Davids) had known for a long time. (Hear.) He moved the following resolution:—

That the meeting is of opinion that all compulsion for religious purposes is both unscriptural and inexpedient, and that religion should be maintained by the voluntary efforts and offerings of its own friends. And the meeting expresses an earnest hope that effect will be given to this principle by the speedy abolition of Church-rates in all the parishes of this town, and by persevering exertions to secure the extinction of the exaction by the Legislature.

He (Mr. Davids) did not move that resolution as a Dissenter. If he were a Churchman, and had subscribed to their articles of faith, he could speak

upon the question as he now did. He believed damage was done in all cases by an attempt to extort support from other bodies. He could challenge all history to prove that when a church became corrupt it became weak. He believed the Church of England well capable of doing the work before her if she would break her bonds and become free, as she should be. (Cheers.)

T. CATCHPOOL, Esq., a member of the Society of Friends, and a magistrate of the town, said that if he could read the signs of the times, there was a determination in that town to exact these rates at any cost. He was glad of it, for the fiercer their persecution the sooner it would end. Another sign of the times was to be found in the fact that the Liberation Society was the bugbear by which it was attempted to frighten the people. The junior member for North Essex, at a recent meeting, attributed the recent registration proceedings to the Liberation Society. (Laughter.) These statements were good advertisements for the society, and their opponents by their proceedings were doing good service to the cause of religious freedom. (Cheers.)

The CHAIRMAN asked if any person in the meeting wished to speak in opposition to the resolution.

No one answered to this challenge, and the resolution was put to the meeting, and carried with two dissentients.

J. S. BARNES, Esq., moved votes of thanks to Mr. Williams for his lecture, and to Mr. Harvey for presiding. (Applause.)

Mr. JAMES WICKS, jun., seconded the motion. He said he could have wished that some of the gentlemen who had recently been concerned in taking him before a public court were present at that meeting to hear Mr. Williams' statement and vindication of the views of those who conscientiously opposed Church-rates. He could but think they would have been convinced, and felt condemned at the course they then took, by the temperate, Christian, and gentlemanly manner in which it had been made.

Mr. WILLIAMS—the motion having been passed—urged upon the meeting a practical application of the truths which had been advocated, and the chairman having also acknowledged the vote, the meeting was dissolved.—Abridged from the *Essex Telegraph*.

TAUNTON.—In reference to the paragraph which appeared in our last number, "One who took part in both contests" writes:—"There is one inaccuracy in your report of the late Church-rate contest, which took place in the district of Holy Trinity, Taunton. You say, 'This is the first contest that has ever taken place in the parish.' This is not correct. About four months ago the incumbent tried to impose a rate upon the inhabitants; but after a severe contest he was beaten by a majority of four. Since then he has been busy, as one of his members sarcastically remarked, 'making pastoral visits.' At all events, he has thoroughly canvassed the district, and tried to influence the small tradesmen, &c., in favour of the rate; and at length, supposing that he was in a position to carry his point, he gave notice of another meeting to make a rate. Poor man, how sadly must he be disappointed; for now, instead of a majority of four, there is a majority of thirty against him! Thanks to the organisation and efforts of the Dissenters for this victory."

THE BISHOP OF LONDON ON THE HARMONY OF REVELATION AND SCIENCE.

On Friday evening the Bishop of London delivered the inaugural address of the lecture session of the Philosophical Institution of Edinburgh, and was received with great enthusiasm by a crowded audience in the Music Hall. The Lord Provost presided, and introduced the Right Rev. Prelate, who took for his subject "The Harmony of Revelation and the Sciences."

The Bishop of LONDON began by expressing distrust of his qualifications for delivering an address of the kind, and suspicion that there had been something of the spirit of clanship at work, both in those who had offered the honour, and in him who had accepted the task. You (he said), it seems, are kindly disposed to welcome a fellow-townsmen returning to the place of his birth and early education, and to overlook his faults; and I am vain enough to feel highly gratified by being put for this night into a prominent position in that not mean city of which I boast to be a citizen. (Applause.) His lordship proceeded to deprecate attempts at forced and unnatural harmonies of theology and human science, whether by those who would square all the discoveries of science with the "lightest words" of the Bible, or by those who would build a religious system on "some basis of a supposed philosophy." He next took exception to misrepresentations of the respective provinces of reason and faith. He contended that reason has a legitimate function even in regard to truths the most strictly theological, whether those intuitively perceived, or those which come to us through the teaching of an external revelation. Summarizing what he had advanced on this point, he said:—

In all these ways:—1. In the examination of the doctrine itself; 2. In testing the evidence for its Divine origin; 3. In seeing that it is faithfully transmitted—there is full room for the work of reason. In all these ways faith works with reason and through reason; and if we use the word faith for that humble, teachable habit of mind which leads man to trust God as the revealer of the things invisible, it does not set reason aside, though it strongly feels and asserts its feebleness and inadequacy for the full development of heavenly truth. His Lordship went on to urge patient scientific investigation under a reverent sense of religious

responsibility; adverting, by way of illustration, to the supposed disclosures of geology in regard to traces "which seemed to speak of man living on the earth before we had believed he lived," and so forth. The greatest difficulties as to the harmony of revelation with human science would, perhaps, be found, not in connection with material science, but with ancient history, language, and ethnology. The difficulty might be stated thus:—

The Bible does not profess to supply us with treatises on mathematics, astronomy, geology, or physiology; but it does profess to give us much sacred history. That history seems as much an integral part of the Bible as any of its prophetic predictions or admonitions, its sacred songs, its laws of life. Nay, its directly moral and religious lessons are most commonly given in the historical form—in the records of God's dealings with nations, families, individuals—in the bright example of God's servants culminating in the perfect human life of His only begotten Son. Wherever, therefore, common human history comes athwart any of the sacred narratives, we feel that it is treading on holy ground, and that any discrepancies here established between the common human and the sacred narrative are far more important than difficulties respecting science properly so called. We feel, and rightly, that if the Bible be not substantially a true history, it is not that for which the Christian Church has ever taken it, and which, indeed, it distinctly professes to be. And here all that can well be done, especially on such an occasion as the present, to guide honest, and patient, and humble inquirers in the sight of such difficulties is to point out one or two principles which good men have found of great value, and which, borne in mind, may avert any real evil. First, let us not make too much of the term, "a substantially true history." Such a history is not necessarily guaranteed by a perpetual miracle in the strict accuracy of all its minute and insignificant details. Most sound theologians have no dread whatsoever of acknowledging minute points of disagreement in the fourfold narrative even of that most momentous of all histories which records the life of the Redeemer. 2nd. All sound theologians maintain that as God employed human instruments to be, in a secondary sense at least, the authors of the sacred books, so he left them free to show their own characters and habits of observation and of thought, in matters which were clearly beside the great Divine message which it was their honoured office to communicate or transmit. How many of the supposed difficulties as to numbers and national or family genealogies, and even as to geographical, chronological, or physiological accuracy, may be allowed quietly to float away without our being able to solve them, if we bear this acknowledged fact distinctly in mind? When laborious ingenuity has exerted itself to collect a whole store of such difficulties, is it wrong to answer—Suppose what you say is true, what on earth does it signify? How does it affect God's message to my soul? Nay, does not the same thing hold here in our comparison of the Gospels, as in our comparison also of all separate streams of mere human history? It has been urged that the divergencies in unimportant matters—the alleged marks that the authors embodied the somewhat narrow and inaccurate styles of the age in which they lived—give a surer air of reality to their record, and stamp them with a more vivid impress of truth. Chalmers certainly has long since pointed out that it is a peculiar proof of unfairness in many of the adversaries of Christianity that they would subject the sacred histories to a degree of minute and unnatural scrutiny as to their accuracy in details which, if applied to history in general, would destroy all historical evidence, and prove that no history that was ever written was substantially true. 3rd. We must be very cautious not to confound mere traditional expositions of what is contained in Scripture with the Scripture itself. It is astonishing how many statements, historical or scientific, are commonly believed to be in Scripture which, when we examine for ourselves, we find are not really there. For example, it is not thoughtless persons only who have but a dim perception of the difference between what we read in the Bible and in Milton. There never was a time when it was more necessary that, for the honour of the Bible, we should make sure that we know what is really in it, and allow it to speak for itself. 4th. The student will not forget that, though archaeological and ethnological researches, whether based on ingeniously deciphered inscriptions or on the remains of ancient art, or the patient study of the affinities of language, have of late made great progress, they are still, I suppose, to be regarded as only in their infancy. No wise man, then, will rush hastily to conclusions which may, after all, when our knowledge is more complete, prove not to be supported by the very testimony on which the whole rests. The same wise and modest caution which has been recommended in other matters will here also mitigate, if it do not remove, many difficulties; while, on the other hand, it is never to be forgotten that many recent discoveries have, so far as they go, tended strongly to corroborate the essential accuracy, even in minute details, of what the Scripture teaches.

The Bishop then dwelt on the departments of metaphysical and moral science, speaking strongly in favour of such studies. Drawing to a close, he said:—

My object has been to show that such institutions as yours—doing their work thoroughly and well, confining themselves to their own work, and yet not forgetting that there is other work in the world besides theirs, which, more truly even than theirs, labours for the elevation of our race—are not antagonistic to the Christian Church, but united with it in essential harmony to advance God's cause. (Applause.) The more thoroughly your work is done in your own way, if it be done really well and faithfully, the better for the cause of truth, both revealed and natural. As the history, the poetry, the oratory of any Christian people, without affecting directly to teach Christianity, becomes, as it were, impregnated with Christian ideas, and insensibly leads those who study it to honour Christian principles; so it must be with treatises on science written by men who are Christians, with no other distinct intention than that of advancing science. It has been maintained by some—I will not inquire with what truth—that the secular education communicated under recent political arrangements to the natives of India, separated altogether as it is, wisely or unwisely, from the direct teaching of Christianity, as it makes them familiar with the literature, the physical science, and the intellectual and

moral philosophy of Christians, must have, however indirectly, a Christianising influence. I do not pretend to decide whether or not this theory is correct; other influences peculiar to minds reared in heathenism may interfere to prevent the well-intended theory from any good practical result; but, at all events, the theory will illustrate a true general principle. Of this I am certain, that in this Christian age and country there will be no antagonism between, on the one hand, Christian faith and Christian theology, and, on the other, that extended cultivation of science and of literature, in all their varied departments, in a purely scientific and literary form, which you pledge yourselves to advance as members of this institute, provided only that all studies be conducted as they ought to be, after an honest, a patient, a truly philosophic plan.

The Right Rev. Prelate, who was listened to with deep attention, sat down amid loud and prolonged cheering.

THE BISHOP OF OXFORD ON THE CHURCH OF ENGLAND AND DISSENTERS.

At a meeting on behalf of the Curates' Additional Aid Society, held at Hastings, the Lord Bishop of Oxford, in seconding a resolution commending the claims of the society, remarked:—

By the Providence of God, this much is certain and must be admitted by every one, that the Church of England, as treated at present by the State and the nation, is the religious teacher of the people. Mark you, that this is so. There has been given, and I think very properly given, perfect liberty to all other religious bodies—and I for one would not see that liberty infringed upon by prerogative or other legislation in the least degree. (Applause.) But that is not in the least degree giving up the claim that the Church of England is the teacher of the people. It is saying, "We provide what we believe to be the properly constituted system of teaching; but if others think differently, we do not enforce upon their consciences that which they condemn, but leave them to provide another for themselves if their consciences dictate to them to do so." (Applause.) Now, in the positions which the Church of England hold in having a right to Church-rates, in having the places her prelates occupy in Parliament, in having the lead in the direct instruction of the children of this country in the thousand schools of the land, in every one of these the nation, as a nation, puts the Church of England into the position which has been claimed for her by the preceding speaker. You acquiesce in it, and mark you what you do in acquiescing in it. If the Church of England has in no one sense a successive right to that position, it is altogether an injustice to keep the endowments to ourselves only, and they ought to be divided equally among all denominations. There is no other justification whatever for keeping these endowments except this, that the nation still believes that this body is that which God, in His providence, has appointed to do the work, and that therefore, while she allows all collateral assistance, she declares that she is appointed by God to do the work. (Applause.) The ground upon which the Church of England had put this into statute is a very plain one. In the rubric which precedes the Ordination Service it is laid down that "It is evident to all men diligently reading the Holy Scriptures that there have been from the days of the Apostles these orders of ministers in the Church—bishops, priests, and deacons." Mark you the claim of the Church. She puts it upon the necessary conclusion of a right reading from and diligent study of God's Holy Word. That is to say, she puts the foundation of her own spiritual form of work upon this high ground—that is, the appointment of the Saviour to have the delivering of His message and His truth to His people. Now, if that is the ground upon which it was put—and, mind you, we may have every possible hope of good being done by those who have not this platform—it is not possible to give to them the exclusive character which belongs to those who have the perfectness of the Lord's appointment. If you ask me how I can reasonably make use of such words as that—how I can say that the Church of England is the only Apostolic Church in the land, I say that she only possesses the two qualifications, perfectness of organisation in a transmitted line of authorised teachers from the Apostles, as Apostles from the Lord, combining with that the true transmission of the primitive doctrine. The Church of Rome, as I maintain, failed on both sides. Not having in England the Apostolic descent of her ministry, she sent in a new line, not the line of the ancient Church, and when she found in the reign of Elizabeth that it was hopeless to bring England back to her usurped yoke, she became guilty of the great sin of schism. She failed on that ground, and secondly she fails grossly and grievously, in that she does not declare the pure primitive doctrine of the Gospel of Christ, free from the corruptions of mediæval times. And then of our brethren who do not belong to the Church of Rome, some of whom are coming nearer to us in very many vital doctrines, while others are by infinitesimal degrees receding into the distant cold shadowy ground which we scarcely hold to belong even to Christianity, upon the most charitable solution, because they deny the Godhead of the one Lord our Redeemer, dealing with them as a body, I say that I believe them to be bad Churchmen. I believe through the Church of England established in this land they have received the Bible, the great outline of the Christian creed, the Holy Baptism, and, therefore, that they have been admitted into the Church of Christ, but they are bad members of that Church. I rejoice at every single declaration of truth which any one of them makes—I rejoice when I see piety, that kindly saving work of the Spirit—for there can be no true piety which is not the work of grace—and I would not tie the blessed working of the free Spirit of God down to any channel; but I maintain that it is not at all a corollary that therefore we should doubt that the great blessing is in the appointed channel. I may tell a man in the midst of drought, Put out your handkerchief for the drop of rain and wring it out for your child; but I do not say that is as good as going to the never-failing well and drawing out the bounteous and clear stream whenever the children want it. (Applause.) Why not treat it as logical to put the two things together? I am confident that the way to be on the most friendly terms with all those Non-conformists around us with whom it is worth while being

on friendly terms—and it is worth while being on friendly terms with every honest and true man—I say that the most certain means to be on good terms with them is to speak out our own truth fearlessly and kindly, and let them perceive the difference between us. If you go mystifying and shillyshallying them, and saying they are just the same as we, and "My dear brother, there is no difference between us"—if so, why in the world don't we share the tithes with them? (Laughter.) It seems most monstrous hypocrisy to go and say, "Beloved brethren, we are all one; but you shall not come into my pulpit." (Laughter and applause.) Now, how much better to go to the man and say, "If you love the Lord Christ I honour and love you because you love Him; but I differ from you upon great and important matters. I do not love you the less because I differ from you; but I am charged to teach, not a certain amount of truth mixed with a certain amount of error—I am charged to teach the truth of Christ as I have received it, without addition or subtraction, even though I win the universe by adding or subtracting from it." This is the only ground which can thoroughly secure a mutual and good understanding between honest Christian men; and there must be that understanding unless each party is to put on the grimaces of agreement and then turn aside for the reality of discord. That being the case, I have no hesitation about this resolution. I say that undoubtedly, because the Church of England has come down from the Apostles' times, with the ministry which the Lord Jesus founded, because there has been no break in the succession of our bishops to whom Christ said, "As my father in heaven sent me, so send I you; he that heareth you heareth me, and he that rejecteth you rejecteth me," and upon whom He breathed when He said, "Go ye into all the world, and preach the Gospel to every creature," because, I say, that this moment the Bishops of the Church of England are by unbroken succession the descendants and representatives of the original twelve, and because they come with the same creed, the same Gospel, and the same sacrament, declaring the same only truth of the name of Christ and His people, because they occupy in this land a position which no other body of religionists can prove with legitimate accuracy that they share or divide with them—I can therefore cordially support the resolution, and is it not our bounden duty to support the Church of England in its work?

DR. LIVINGSTONE IN NOTTINGHAM.

Dr. Livingstone, the distinguished African traveller, was present on Friday evening at Nottingham, at a meeting held in connection with the Society for the Propagation of the Gospel in Foreign Parts, and delivered a speech on the subject of missions. He was received with great enthusiasm. When the applause had subsided, he said:—

Before I second the resolution, I will try to answer a question very often put to me, in the belief that perhaps some of you may wish to put it too. The question is—"What sort of people are those that you wander amongst?" Now I think they are far from being savages. (Hear, hear.) On the coast we find them, I believe, a little bloodthirsty—especially those who have been engaged in the slave-trade; but when we get inland, about 300 miles from the coast, we meet with people who are quite mild, and civil, and hospitable to all strangers. There it is the duty of the head man of the village to give every stranger a supper, and to show him as much friendship and hospitality as lies in his power. We find that these people are not all engaged in hunting, as most persons imagine them to be, but are engaged in cultivating the soil; cultivating it extensively; having different kinds of corn from what we grow in this country. And we see men, women, and children engaged in the culture of the soil. They also manufacture iron. The native iron is of excellent quality. I brought some from there with me, and took it to Birmingham, where it was made into an Enfield rifle; and the opinion of those who saw it was, that it was equal to the best Swedish iron. They have very much inferior tools to work with to what we have in this country, and much more labour is required in producing the iron. Then they manufacture copper from malachite. They also make nets, basket work, &c. When we get amongst them, we find them so far from being savages, that they rather think we are savages. (Laughter.) They do not understand where all those poor black people go to that are taken out of the country. We cannot go anywhere without meeting slave parties, or young men in what are called "slave sticks." A "slave stick" is a piece of wood about eight or ten feet long, with a fork at the end; and the fork is put round the neck of the captive, so that it is quite impossible for him to get his neck out of it, or get to the other end, by which he is tied to a tree at night. They wonder where all the people taken out of the country go. They think the white people eat them. (Laughter.) They look upon us as cannibals, and we look upon them as savages. (Laughter.) If we knew each other better, we should find that we are very much better than we suppose each other to be. This is the case with different bodies of Christians—one body think themselves better than another body. Having seen them at a distance, I look upon them as a whole, and look upon them as much better, as a whole, than they imagine themselves to be. (Hear, hear.) When they meet together to pray, they all have the same object in view; they wish to bring others into the same blessed state as they are in themselves. This is the nature of Christianity, to impart the same blessings to others that we enjoy ourselves; and all who acknowledge the claims of Christianity believe they ought to fulfil the command of our Saviour to go out into all the world and preach the Gospel to every creature. I don't mean that you all ought to go and preach the Gospel to those Africans where I have been; but every one is bound to obey this command. If he cannot do it himself, he must do it by a substitute—just as in the defence of the country, all cannot go to fight and defend the country. Some persons may become volunteers, but many others can encourage and aid the volunteer movement. So, many who cannot become missionaries themselves, may encourage and aid the missionaries scattered throughout the world by their prayers and contributions. (Hear, hear.) I have not had the pleasure of meeting with many missionaries connected with this society, but I have seen a great many missionaries. When I am asked, "Are these men what they ought to be?" I may say, "Well, I have seen some who were not a credit either to us or themselves"—

some, but they were a very small number. (Cheers.) The great body of missionaries are an honour to us, and to our common Christianity. (Applause.) I have no hesitation in saying, that if any of you went among missionaries—no matter what body of Christians they may have been sent out by—you would find them to be men whom it is a pleasure to know; men who perform their duty, and have devoted their lives for the good of others. Some of them have been very much more honoured with success than others, but in all cases it requires a long process to bring these people up to anything like the status we enjoy as Christians. First of all, they very naturally begin to suspect that the Christian missionary coming among them has come for some selfish object, and they say, "Wait a little; it will come out by-and-bye what he is come for." After a patient continuance in well-doing, they see that the missionary has their welfare at heart; and not until they see that they will be likely to become converted. It is a long process. It is not more than 100 years since slavery was going on in London. When James Watt went up to London to learn philosophical instrument making, there were hundreds of press gangs employed, who sometimes captured a thousand men in a night, and those who were not wanted for our own army and navy, were sold to other nations. This was the state of things in our own country a little while ago, and we need a good deal to be done amongst us yet. (Cheers.)

MANCHESTER AND THE PRISON MINISTERS BILL. The visiting justices of the city of Manchester have resolved to appoint a Roman Catholic chaplain to their gaol at Bellevue at a salary of 80*l.* a year.

DR. CHEEVER.—The very small remnant of Dr. Cheever's congregation in Union-square, New York, is threatened with another division on political grounds, as the Doctor having vehemently preached up the election of Fremont to the Presidency in his Sabbath sermons, while most of his remaining followers are in favour of Lincoln's re-election.

DEMOLITION OF A CITY CHURCH.—The Church of St. Benet, Gracechurch-street, at the corner of Fenchurch-street, is about to be removed, and the benefice to be united with the rectory of Allhallows, Lombard-street, under the Bishop of London's Union of Benefices Act. Out of the proceeds of the sale of the church a new church is to be erected in the parish of Stepney, to be dedicated to St. Benet, with an endowment of 300*l.* a-year for the incumbent.

THE REGIUS PROFESSORSHIP OF GREEK AT OXFORD.—The motion for the appointment of a committee to consider the best means of obtaining a permanent endowment for the Greek chair was brought before the Hebdomadal Council on Monday afternoon, when, after a long sitting and discussion, it was agreed to, and several members of the council were appointed on the committee, which is evenly balanced. The Dean of Christ Church, the Master of Balliol, Professor Pusey, and Professor Wilson voted on Monday week in the minority in favour of the increase of Professor Jowett's salary to 400*l.* per annum, while the Warden of New College, Professor Mansel, Mr. Hansell, and Mr. Turner were in the majority.

PRIZE ESSAY ON SYSTEMATIC BENEFICENCE.—It will be seen from an advertisement elsewhere that a prize of 30*l.* is to be given for the best and 20*l.* for the second-best essay on "the sacred origin, the permanent obligation, and the application both to rich and poor, of conscientious weekly storing, in order to the systematic and judicious giving of the sum so stored for the support and spread of the Gospel, and in acts of charity," a subject which is exciting increasing attention in the Christian Church. The various conditions laid down will be found stated in the advertisement. The following gentlemen will act as adjudicators:—Joshua Wilson, Esq., Tunbridge Wells, Kent; Rev. Joseph Angus, D.D., R.A.S., Regent's-park, N.W.; Rev. John Ross, Tryon's-place, Hackney, N.E. The last-mentioned has undertaken to attend to inquiries, and furnish useful information on the subject.

THE OXFORD UNION DEBATING SOCIETY AND THE IRISH CHURCH.—The motion of Mr. Campbell McKinnon, of Queen's College, "That the Established Church in Ireland is an injury to Ireland and a reproach to England," came on for discussion at the weekly meeting of the Union Debating Society, on Thursday evening. Mr. W. F. Higgins, of Pembroke College, moved the following amendment:—"That the maintenance of the Established Church in all parts of Ireland in the strict way in which it is established in England is a partial anomaly; but as there would be much difficulty and danger in a radical change, it would be impolitic to attempt such a change." The amendment having been put and lost, a division took place on the original motion, when there appeared 26 for and 26 against. The President subsequently gave the casting vote in favour of the motion.

ANOTHER DEVONSHIRE BURIAL CASE.—The infant child of a cottager named Colwell, of the parish of Langtree, North Devon, having died, application was made to the rector for its interment in the usual manner in the parochial graveyard. The child had been baptized at the Bible Christians' Chapel, and the rector refused to bury without the production of the baptismal certificate. This the parents had neglected to obtain, and on the day appointed for the interment, the father travelled some miles to obtain the certificate, but being Sunday, some difficulty prevented the procuring of the necessary stamp. On this a member of the congregation waited on the rector with the father, to assure him that he witnessed the baptism of the child. In reply to his questions, the details of the simple ceremony were furnished him, even to the words used by the minister; and at length, all shadow of pretext being removed, the officer of the state consented to perform a duty for which, amongst others, he receives a

regular salary. This is a specimen of what Dissenters in these rural neighbourhoods are liable to. The Bible Christians have added burying-grounds to their chapels in several instances in the district, one of their two chapels in Langtree being of the number; but where family ties or other reasons lead survivors to prefer the parish burying-ground as a resting place for their dead, is it not monstrous that they should meet with such impediments? Mr. Guard, we believe, has an official connection with the Society for the Propagation of the Gospel for his district. Surely the Gospel his acts proclaim is not one of peace and good will!

THE BISHOP OF OXFORD'S ESCAPE LAST YEAR.—It will be remembered by some of our readers that the charge delivered by the Bishop of Oxford some time ago contained some remarks which classed, or appeared to class, Dissenting places of worship in the same category as beershops, in enumerating the obstacles with which the clergy had to contend. Effective meetings to protest against the bishop's language were afterwards held by the Dissenters of Reading. It seems, however, that a Suffolk clergyman, unaware of the explanation or correction offered by Dr. Wilberforce, has recently written to the Right Rev. Prelate on the subject. The bishop has returned the annexed reply:—"Oct. 29.—My dear Sir,—I am much obliged by your very kind note. No misrepresentation could be more complete—as the Reading Dissenters allowed—than that referred to. In my charge I said that in answer to the question, 'What have been the hindrances to the success of our ministry?' many of the clergy had returned 'beershops,' 'insufficient cottages,' and a hindrance of a widely different nature, viz., the interruption of their efforts by the presence of Dissent.' It would be wholly alien to my nature to insult conscientious men who differed from me.—I am very truly yours, S. OXON."

THE CURATE AND THE MISSIONARY.—The Rev. William Reed lately gave an address at the United Methodist Free Chapel in Pembury-grove, Hackney, on Clerical Intolerance, in which he related the following conversation which had recently taken place between Mr. W. Ashworth (missionary at Pembury-grove Chapel) and the Rev. Mr. Corser (curate of Hackney Church), on his visit to a poor man, who was drawing near to the gates of death:—

Rev. Mr. Corser (who was in his robes): Who are you?

Rev. Mr. Ashworth: My name, sir, is William Ashworth (offering his hand agreeably, which was not taken by the curate).

Corser: And what are you?

Ashworth: What am I?

Corser: Yes, what are you, and what is your business here?

Ashworth: I came, sir, to see this sick man, and to pray with him.

Corser: And where did you get your authority from?

Ashworth: My authority?

Corser: Yes, your authority?

Ashworth: Well, sir, I was desired by a gentleman, who, I believe, is a friend of the sick man, to come and bring him this small parcel, in which there is some pearl barley, a lemon, and some sugar, as it was thought suitable for him.

Corser: But I mean, where did you get your authority from to preach the Gospel, and to sustain the office you do?

Ashworth: Oh! if that is what you mean, I am called by the Spirit of God to preach the Gospel, and have been appointed by the authorities of the United Methodist Churches to labour for God in Pembury-grove Chapel, in the adjoining street.

Corser: Well, then, you may just leave the room. I have authority handed down to me from the Apostles in proper succession, and have been ordained; you have none of these things.

Ashworth: Well, sir, as I have no wish to intrude, or continue such a conversation as this in the presence of a dying man, I will retire. (To sick man) Shall I leave you this pearl barley, my dear man?

Sick Man: You may please yourself, sir, but you must understand he is the proper minister of the parish, and you are a stranger to me; and the man who sent me that is not a friend of mine. I never saw him before last night.

Ashworth: I was told to give it to you; and, except you refuse to take it, I must do so.

Corser: O, you may give it to him as a friend, but you must not assume the office of a minister of the Gospel. I am the minister of this parish, and I am your minister, if you live in this parish.

Ashworth: (Offering his hand, which was refused). Won't you shake hands, sir? I think you ought to be civil, and act like a Christian man.

Corser: If you wish to see me you must call upon me, at my residence, as the minister of this parish.

Ashworth: Will you please give me your address?

Corser: Mr. Corser, Pembury-grove.

Ashworth: Thank you, good afternoon.

SOUTHWARK MISSION FOR THE ELEVATION OF THE WORKING CLASSES.—The eighth anniversary of the Hawkstone Hall Sunday evening service was commemorated by a tea festival and public meeting on Wednesday evening, Nov. 2, the Rev. Newman Hall, LL.B., president of the mission, presiding. After tea, to which 300 sat down, the public meeting was commenced by a devotional service and the reading of the report by W. Webb, Esq., the hon. secretary. The chairman delivered an excellent address on mission work in general and open-air meetings in particular, highly eulogising Mr. Murphy's efforts in this direction. The Rev. G. W. McCree then moved, and W. West, Esq., of Clapham, seconded, the reception and adoption of the report. The second resolution, "That this meeting, while recording its gratitude to God for the measure of Divine favour extended to the preaching of the Gospel at the Hawkstone Hall Sunday evening service and elsewhere in South London, would urge all believers to more earnest prayer and increasing diligence for the restoration of

lost souls to God," was moved by Mr. W. J. Dennis, seconded by Mr. E. Hawkins, supported by Mr. G. Kirkham (secretary of the Open-air Mission), and carried, like the other resolutions, unanimously. Thanks to the chairman, speakers, &c., was moved by Mr. Stone, seconded by Mr. Davis, and supported by Mr. Murphy, after which the meeting separated.

Religious Intelligence.

ST. LEONARD'S CONGREGATIONAL CHAPEL.

The new and handsome Congregational chapel at St. Leonard's, which has been built in the short space of eight months, was opened on Thursday week. It can scarcely be said that the structure is completed, but the schoolroom in the basement has been capable of use for preaching purposes for several weeks past. The following description of the building is taken from a local paper:—

The church is in the Gothic style of the thirteenth century, which is consistently carried out both in material and detail. It is built of sandstone from the quarries at Ore, belonging to Thomas Spalding, Esq., who most liberally allowed it to be quarried free of charge. The stone is laid horizontally, with a very neatly axed surface, and which produces a very good effect in contrast with the Bath stone used throughout in the tracery windows and doors. The form of the church is that of a parallelogram, 91ft. by 51ft., and consists of a central nave and side aisles. The roof of the latter is divided into six compartments, with tracery windows of three lights. The nave is divided from the aisles by six elegant wooden tracery arches, springing from iron columns, and forming a striking feature as viewed from the nave itself. These arches support the clerestory, which, with pointed windows, extends the entire length of the building on each side. The tower is square, and finished with an octagonal broach spire, 130 feet high, designed after those which form such picturesque features in the landscapes of Northamptonshire. Beneath the church is a spacious schoolroom, 76ft. by 51ft. The seats are very comfortable, having inclined backs, and, when completed, will be capable of accommodating 800 persons. The windows on both sides are filled in with beautiful patterns of stained glass, supplied by Heaton and Jackson; and the organ—a fine-toned and powerful instrument—is to be furnished by Corps and Sons, of Reading. The church was designed by Edward Habsershon, Esq., of Bedford-place, London. The cost of the erection, including schools and freehold site, has been about 8,000*l.*

At the morning service, the Rev. A. Reed, the pastor, conducted the first prayer, and the Rev. R. Hamilton the second; the Scriptures were read by the Rev. W. Barker, of Hastings, and the Rev. A. Foyater, of Eastbourne; the sermon was preached by the Rev. Samuel Martin, of Westminster, from the words, "For my sake."

After the morning service, a large number of persons repaired to the spacious schoolroom beneath the church, where an excellent cold collation was served up. The chair was taken by Thomas Spalding, Esq., of Ore, who was supported by the Revs. S. Martin, A. Reed, J. Griffin, W. Barker, M. Salt, H. Stewart, R. Hamilton, W. Porter, John Stoughton, and G. D. Cullen, of Edinburgh, and many ministers and laymen from the neighbourhood. After dinner the health of the Queen was formally proposed and responded to, following which

The CHAIRMAN stated that the work which had called the assembly together had been undertaken by several Christian men and women, under the strong conviction that it was a duty. The idea was suggested to a few members of his church by the Rev. James Griffin. (Applause.) If it was their duty to build, it was also a duty to pay for the building; and that had yet to be done to a great extent. From the treasurer's statement he found that the subscriptions received had been 2,090*l.*, and there were promises of 500*l.* more. The Chapel-building Committee had promised a loan of 1,000*l.*, free of interest, for five years; a friend—[Mr. Spalding himself]—had promised the loan of a similar sum; and there was a mortgage of 2,500*l.* on the building. As to the cost, the land was 650*l.*, the builder's contract was 5,090*l.*, and the extras 1,000*l.*; and there were other expenses, which would make a total of 8,000*l.* He had read in the papers that the Federal Government of America had been spending 800,000*l.* per day in the destruction of life. As compared to that sum, 8,000*l.* was very small to be devoted to the cause of Him who came not to destroy but to save. (Applause.)

The Rev. A. REED said the principles of their great undertaking had been so admirably elucidated that he needed not to dwell upon them. Let it not be supposed that because they had a somewhat magnificent building, and because they had in the arrangements studied somewhat refined tastes, that the plain and homely man in fustian suit, with his wife and family, would be shut out, or would be any the less welcome. From the first he had preached the Gospel to the poor, and they had steadily gathered around the new undertaking. Mr. Reed then having alluded to the services which had been held in the Assembly Room, and to the increasing congregation, so that they became strengthened for room, proceeded to say that the increase had continued even in the new building, and that the congregation last Sabbath was the greatest they had had. But there was still much to do with regard to the present unfinished building, which looked like a fair girl turned out into the streets, with tattered clothing and neglected education, and altogether in such a condition as to make them feel in their hearts that they must take her into their hearts' generosity. (Applause.) Almost all the ornamentation about the building was the free gift of friends. If a bit of

responsibility; adverting, by way of illustration, to the supposed disclosures of geology in regard to traces "which seemed to speak of man living on the earth before we had believed he lived," and so forth. The greatest difficulties as to the harmony of revelation with human science would, perhaps, be found, not in connection with material science, but with ancient history, language, and ethnology. The difficulty might be stated thus:—

The Bible does not profess to supply us with treatises on mathematics, astronomy, geology, or physiology; but it does profess to give us much sacred history. That history seems as much an integral part of the Bible as any of its prophetic predictions or admonitions, its sacred songs, its laws of life. Nay, its directly moral and religious lessons are most commonly given in the historical form—in the records of God's dealings with nations, families, individuals—in the bright example of God's servants culminating in the perfect human life of His only begotten Son. Wherever, therefore, common human history comes athwart any of the sacred narratives, we feel that it is treading on holy ground, and that any discrepancies here established between the common human and the sacred narrative are far more important than difficulties respecting science properly so called. We feel, and rightly, that if the Bible be not substantially a true history, it is not that for which the Christian Church has ever taken it, and which, indeed, it distinctly professes to be. And here all that can well be done, especially on such an occasion as the present, to guide honest, and patient, and humble inquirers in the sight of such difficulties is to point out one or two principles which good men have found of great value, and which, borne in mind, may avert any real evil. First, let us not make too much of the term, "a substantially true history." Such a history is not necessarily guaranteed by a perpetual miracle in the strict accuracy of all its minute and insignificant details. Most sound theologians have no dread whatsoever of acknowledging minute points of disagreement in the fourfold narrative even of that most momentous of all histories which records the life of the Redeemer. 2d. All sound theologians maintain that as God employed human instruments to be, in a secondary sense at least, the authors of the sacred books, so he left them free to show their own characters and habits of observation and of thought, in matters which were clearly beside the great Divine message which it was their honoured office to communicate or transmit. How many of the supposed difficulties as to numbers and national or family genealogies, and even as to geographical, chronological, or physiological accuracy, may be allowed quietly to float away without our being able to solve them, if we bear this acknowledged fact distinctly in mind? When laborious ingenuity has exerted itself to collect a whole store of such difficulties, is it wrong to answer—Suppose what you say is true, what on earth does it signify? How does it affect God's message to my soul? Nay, does not the same thing hold here in our comparison of the Gospels, as in our comparison also of all separate streams of mere human history? It has been urged that the divergencies in unimportant matters—the alleged marks that the authors embodied the somewhat narrow and inaccurate styles of the age in which they lived—give a surer air of reality to their record, and stamp them with a more vivid impress of truth. Chalmers certainly has long since pointed out that it is a peculiar proof of unfairness in many of the adversaries of Christianity that they would subject the sacred histories to a degree of minute and unnatural scrutiny as to their accuracy in details which, if applied to history in general, would destroy all historical evidence, and prove that no history that was ever written was substantially true. 3d. We must be very cautious not to confound mere traditional expositions of what is contained in Scripture with the Scripture itself. It is astonishing how many statements, historical or scientific, are commonly believed to be in Scripture which, when we examine for ourselves, we find are not really there. For example, it is not thoughtless persons only who have but a dim perception of the difference between what we read in the Bible and in Milton. There never was a time when it was more necessary that, for the honour of the Bible, we should make sure that we know what is really in it, and allow it to speak for itself. 4th. The student will not forget that, though archaeological and ethnological researches, whether based on ingeniously deciphered inscriptions or on the remains of ancient art, or the patient study of the affinities of language, have of late made great progress, they are still, I suppose, to be regarded as only in their infancy. No wise man, then, will rush hastily to conclusions which may, after all, when our knowledge is more complete, prove not to be supported by the very testimony on which the whole rests. The same wise and modest caution which has been recommended in other matters will here also mitigate, if it do not remove, many difficulties; while, on the other hand, it is never to be forgotten that many recent discoveries have, so far as they go, tended strongly to corroborate the essential accuracy, even in minute details, of what the Scripture teaches.

The Bishop then dwelt on the departments of metaphysical and moral science, speaking strongly in favour of such studies. Drawing to a close, he said:—

My object has been to show that such institutions as yours—doing their work thoroughly and well, confining themselves to their own work, and yet not forgetting that there is other work in the world besides theirs, which, more truly even than theirs, labours for the elevation of our race—are not antagonistic to the Christian Church, but united with it in essential harmony to advance God's cause. (Applause.) The more thoroughly your work is done in your own way, if it be done really well and faithfully, the better for the cause of truth, both revealed and natural. As the history, the poetry, the oratory of any Christian people, without affecting directly to teach Christianity, becomes, as it were, impregnated with Christian ideas, and insensibly leads those who study it to honour Christian principles; so it must be with treatises on science written by men who are Christians, with no other distinct intention than that of advancing science. It has been maintained by some—I will not inquire with what truth—that the secular education communicated under recent political arrangements to the natives of India, separated altogether as it is, wisely or unwisely, from the direct teaching of Christianity, as it makes them familiar with the literature, the physical science, and the intellectual and

moral philosophy of Christians, must have, however indirectly, a Christianising influence. I do not pretend to decide whether or not this theory is correct; other influences peculiar to minds reared in heathenism may interfere to prevent the well-intended theory from any good practical result; but, at all events, the theory will illustrate a true general principle. Of this I am certain, that in this Christian age and country there will be no antagonism between, on the one hand, Christian faith and Christian theology, and, on the other, that extended cultivation of science and of literature, in all their varied departments, in a purely scientific and literary form, which you pledge yourselves to advance as members of this institute, provided only that all studies be conducted as they ought to be, after an honest, a patient, a truly philosophic plan.

The Right Rev. Prelate, who was listened to with deep attention, sat down amid loud and prolonged cheering.

THE BISHOP OF OXFORD ON THE CHURCH OF ENGLAND AND DISSENTERS.

At a meeting on behalf of the Curates' Additional Aid Society, held at Hastings, the Lord Bishop of Oxford, in seconding a resolution commending the claims of the society, remarked:—

By the Providence of God, this much is certain and must be admitted by every one, that the Church of England, as treated at present by the State and the nation, is the religious teacher of the people. Mark you, that this is so. There has been given, and I think very properly given, perfect liberty to all other religious bodies—and I for one would not see that liberty infringed upon by prerogative or other legislation in the least degree. (Applause.) But that is not in the least degree giving up the claim that the Church of England is the teacher of the people. It is saying, "We provide what we believe to be the properly constituted system of teaching; but if others think differently, we do not enforce upon their consciences that which they condemn, but leave them to provide another for themselves if their consciences dictate to them to do so." (Applause.) Now, in the positions which the Church of England hold in having a right to Church-rates, in having the places her prelates occupy in Parliament, in having the lead in the direct instruction of the children of this country in the thousand schools of the land, in every one of these the nation, as a nation, puts the Church of England into the position which has been claimed for her by the preceding speaker. You acquiesce in it, and mark you what you do in acquiescing in it. If the Church of England has in no one sense a successive right to that position, it is altogether an injustice to keep the endowments to ourselves only, and they ought to be divided equally among all denominations. There is no other justification whatever for keeping these endowments except this, that the nation still believes that this body is that which God, in His providence, has appointed to do the work, and that therefore, while she allows all collateral assistance, she declares that she is appointed by God to do the work. (Applause.) The ground upon which the Church of England had put this into statute is a very plain one. In the rubric which precedes the Ordination Service it is laid down that "It is evident to all men diligently reading the Holy Scriptures that there have been from the days of the Apostles these orders of ministers in the Church—bishops, priests, and deacons." Mark you the claim of the Church. She puts it upon the necessary conclusion of a right reading from and diligent study of God's Holy Word. That is to say, she puts the foundation of her own spiritual form of work upon this high ground—that is, the appointment of the Saviour to have the delivering of His message and His truth to His people. Now, if that is the ground upon which it was put—and, mind you, we may have every possible hope of good being done by those who have not this platform—it is not possible to give to them the exclusive character which belongs to those who have the perfectness of the Lord's appointment. If you ask me how I can reasonably make use of such words as that—how I can say that the Church of England is the only Apostolic Church in the land, I say that she only possesses the two qualifications, perfectness of organisation in a transmitted line of authorised teachers from the Apostles, as Apostles from the Lord, combining with that the true transmission of the primitive doctrine. The Church of Rome, as I maintain, failed on both sides. Not having in England the Apostolic descent of her ministry, she sent in a new line, not the line of the ancient Church, and when she found in the reign of Elizabeth that it was hopeless to bring England back to her usurped yoke, she became guilty of the great sin of schism. She failed on that ground, and secondly she fails grossly and grievously, in that she does not declare the pure primitive doctrine of the Gospel of Christ, free from the corruptions of mediæval times. And then of our brethren who do not belong to the Church of Rome, some of whom are coming nearer to us in very many vital doctrines, while others are by infinitesimal degrees receding into the distant cold shadowy ground which we scarcely hold to belong even to Christianity, upon the most charitable solution, because they deny the Godhead of the one Lord our Redeemer, dealing with them as a body, I say that I believe them to be bad Churchmen. I believe through the Church of England established in this land they have received the Bible, the great outline of the Christian creed, the Holy Baptism, and, therefore, that they have been admitted into the Church of Christ, but they are bad members of that Church. I rejoice at every single declaration of truth which any one of them makes—I rejoice when I see piety, that kindly saving work of the Spirit—for there can be no true piety which is not the work of grace—and I would not tie the blessed working of the free Spirit of God down to any channel; but I maintain that it is not at all a corollary that therefore we should doubt that the great blessing is in the appointed channel. I may tell a man in the midst of drought, Put out your handkerchief for the drop of rain and wring it out for your child; but I do not say that is as good as going to the never-failing well and drawing out the bounteous and clear stream whenever the children want it. (Applause.) Why not treat it as logical to put the two things together? I am confident that the way to be on the most friendly terms with all those Non-conformists around us with whom it is worth while being

on friendly terms—and it is worth while being on friendly terms with every honest and true man—I say that the most certain means to be on good terms with them is to speak out our own truth fearlessly and kindly, and let them perceive the difference between us. If you go mystifying and shillyshallying them, and saying they are just the same as we, and "My dear brother, there is no difference between us"—if so, why in the world don't we share the tithes with them? (Laughter.) It seems most monstrous hypocrisy to go and say, "Beloved brethren, we are all one; but you shall not come into my pulpit." (Laughter and applause.) Now, how much better to go to the man and say, "If you love the Lord Christ I honour and love you because you love Him; but I differ from you upon great and important matters. I do not love you the less because I differ from you; but I am charged to teach, not a certain amount of truth mixed with a certain amount of error—I am charged to teach the truth of Christ as I have received it, without addition or subtraction, even though I win the universe by adding or subtracting from it." This is the only ground which can thoroughly secure a mutual and good understanding between honest Christian men; and there must be that understanding unless each party is to put on the grimaces of agreement and then turn aside for the reality of discord. That being the case, I have no hesitation about this resolution. I say that undoubtedly, because the Church of England has come down from the Apostles' times, with the ministry which the Lord Jesus founded, because there has been no break in the succession of our bishops to whom Christ said, "As my father in heaven sent me, so send I you; he that heareth you heareth me, and he that rejecteth you rejecteth me," and upon whom He breathed when He said, "Go ye into all the world, and preach the Gospel to every creature," because, I say, that this moment the Bishops of the Church of England are by unbroken succession the descendants and representatives of the original twelve, and because they come with the same creed, the same Gospel, and the same sacrament, declaring the same only truth of the name of Christ and His people, because they occupy in this land a position which no other body of religionists can prove with legitimate accuracy that they share or divide with them—I can therefore cordially support the resolution, and is it not our bounden duty to support the Church of England in its work?

DR. LIVINGSTONE IN NOTTINGHAM.

Dr. Livingstone, the distinguished African traveller, was present on Friday evening at Nottingham, at a meeting held in connection with the Society for the Propagation of the Gospel in Foreign Parts, and delivered a speech on the subject of missions. He was received with great enthusiasm. When the applause had subsided, he said:—

Before I second the resolution, I will try to answer a question very often put to me, in the belief that perhaps some of you may wish to put it too. The question is—"What sort of people are those that you wander amongst?" Now I think they are far from being savages. (Hear, hear.) On the coast we find them, I believe, a little bloodthirsty—especially those who have been engaged in the slave-trade; but when we get inland, about 300 miles from the coast, we meet with people who are quite mild, and civil, and hospitable to all strangers. There it is the duty of the head man of the village to give every stranger a supper, and to show him as much friendship and hospitality as lies in his power. We find that these people are not all engaged in hunting, as most persons imagine them to be, but are engaged in cultivating the soil; cultivating it extensively; having different kinds of corn from what we grow in this country. And we see men, women, and children engaged in the culture of the soil. They also manufacture iron. The native iron is of excellent quality. I brought some from there with me, and took it to Birmingham, where it was made into an Enfield rifle; and the opinion of those who saw it was, that it was equal to the best Swedish iron. They have very much inferior tools to work with to what we have in this country, and much more labour is required in producing the iron. Then they manufacture copper from malachite. They also make nets, basket work, &c. When we get among them, we find them so far from being savages, that they rather think we are savages. (Laughter.) They do not understand where all those poor black people go to that are taken out of the country. We cannot go anywhere without meeting slave parties, or young men in what are called "slave sticks." A "slave stick" is a piece of wood about eight or ten feet long, with a fork at the end; and the fork is put round the neck of the captive, so that it is quite impossible for him to get his neck out of it, or get to the other end, by which he is tied to a tree at night. They wonder where all the people taken out of the country go. They think the white people eat them. (Laughter.) They look upon us as cannibals, and we look upon them as savages. (Laughter.) If we knew each other better, we should find that we are very much better than we suppose each other to be. This is the case with different bodies of Christians—one body think themselves better than another body. Having seen them at a distance, I look upon them as a whole, and look upon them as much better, as a whole, than they imagine themselves to be. (Hear, hear.) When they meet together to pray, they all have the same object in view; they wish to bring others into the same blessed state as they are in themselves. This is the nature of Christianity, to impart the same blessings to others that we enjoy ourselves; and all who acknowledge the claims of Christianity believe they ought to fulfil the command of our Saviour to go out into all the world and preach the Gospel to every creature. I don't mean that you all ought to go and preach the Gospel to those Africans whom I have been; but every one is bound to obey this command. If he cannot do it himself, he must do it by a substitute—just as in the defence of the country, all cannot go to fight and defend the country. Some persons may become volunteers, but many others can encourage and aid the volunteer movement. So, many who cannot become missionaries themselves, may encourage and aid the missionaries scattered throughout the world by their prayers and contributions. (Hear, hear.) I have not had the pleasure of meeting with many missionaries connected with this society, but I have seen a great many missionaries. When I am asked, "Are these men what they ought to be?" I may say, "Well, I have seen some who were not a credit either to us or themselves"—

some, but they were a very small number. (Cheers.) The great body of missionaries are an honour to us, and to our common Christianity. (Applause.) I have no hesitation in saying, that if any of you went among missionaries—no matter what body of Christians they may have been sent out by—you would find them to be men whom it is a pleasure to know; men who perform their duty, and have devoted their lives for the good of others. Some of them have been very much more honoured with success than others, but in all cases it requires a long process to bring these people up to anything like the status we enjoy as Christians. First of all, they very naturally begin to suspect that the Christian missionary coming among them has come for some selfish object, and they say, "Wait a little; it will come out by-and-bye what he is come for." After a patient continuance in well-doing, they see that the missionary has their welfare at heart; and not until they see that they will be likely to become converted. It is a long process. It is not more than 100 years since slavery was going on in London. When James Watt went up to London to learn philosophical instrument making, there were hundreds of press gangs employed, who sometimes captured a thousand men in a night, and those who were not wanted for our own army and navy, were sold to other nations. This was the state of things in our own country a little while ago, and we need a good deal to be done amongst us yet. (Cheers.)

MANCHESTER AND THE PRISON MINISTERS BILL. The visiting justices of the city of Manchester have resolved to appoint a Roman Catholic chaplain to their gaol at Bellevue at a salary of 80*l.* a year.

DR. CHEEVER.—The very small remnant of Dr. Cheever's congregation in Union-square, New York, is threatened with another division on political grounds, as the Doctor having vehemently preached up the election of Fremont to the Presidency in his Sabbath sermons, while most of his remaining followers are in favour of Lincoln's re-election.

DEMOLITION OF A CITY CHURCH.—The Church of St. Benet, Gracechurch-street, at the corner of Fenchurch-street, is about to be removed, and the benefice to be united with the rectory of Allhallows, Lombard-street, under the Bishop of London's Union of Benefices Act. Out of the proceeds of the sale of the church a new church is to be erected in the parish of Stepney, to be dedicated to St. Benet, with an endowment of 300*l.* a-year for the incumbent.

THE REGIUS PROFESSORSHIP OF GREEK AT OXFORD.—The motion for the appointment of a committee to consider the best means of obtaining a permanent endowment for the Greek chair was brought before the Hebdomadal Council on Monday afternoon, when, after a long sitting and discussion, it was agreed to, and several members of the council were appointed on the committee, which is evenly balanced. The Dean of Christ Church, the Master of Balliol, Professor Pusey, and Professor Wilson voted on Monday week in the minority in favour of the increase of Professor Jowett's salary to 400*l.* per annum, while the Warden of New College, Professor Mansel, Mr. Hansell, and Mr. Turner were in the majority.

PRIZE ESSAY ON SYSTEMATIC BENEFICENCE.—It will be seen from an advertisement elsewhere that a prize of 30*l.* is to be given for the best and 20*l.* for the second-best essay on "the sacred origin, the permanent obligation, and the application both to rich and poor, of conscientious weekly storing, in order to the systematic and judicious giving of the sum so stored for the support and spread of the Gospel, and in acts of charity," a subject which is exciting increasing attention in the Christian Church. The various conditions laid down will be found stated in the advertisement. The following gentlemen will act as adjudicators:—Joshua Wilson, Esq., Tunbridge Wells, Kent; Rev. Joseph Angus, D.D., R.A.S., Regent's-park, N.W.; Rev. John Ross, Tryon's-place, Hackney, N.E. The last-mentioned has undertaken to attend to inquiries, and furnish useful information on the subject.

THE OXFORD UNION DEBATING SOCIETY AND THE IRISH CHURCH.—The motion of Mr. Campbell McKinnon, of Queen's College, "That the Established Church in Ireland is an injury to Ireland and a reproach to England," came on for discussion at the weekly meeting of the Union Debating Society, on Thursday evening. Mr. W. F. Higgins, of Pembroke College, moved the following amendment:—"That the maintenance of the Established Church in all parts of Ireland in the strict way in which it is established in England is a partial anomaly; but as there would be much difficulty and danger in a radical change, it would be impolitic to attempt such a change." The amendment having been put and lost, a division took place on the original motion, when there appeared 26 for and 26 against. The President subsequently gave the casting vote in favour of the motion.

ANOTHER DEVONSHIRE BURIAL CASE.—The infant child of a cottager named Colwell, of the parish of Langtree, North Devon, having died, application was made to the rector for its interment in the usual manner in the parochial graveyard. The child had been baptized at the Bible Christians' Chapel, and the rector refused to bury without the production of the baptismal certificate. This the parents had neglected to obtain, and on the day appointed for the interment, the father travelled some miles to obtain the certificate, but being Sunday, some difficulty prevented the procuring of the necessary stamp. On this a member of the congregation waited on the rector with the father, to assure him that he witnessed the baptism of the child. In reply to his questions, the details of the simple ceremony were furnished him, even to the words used by the minister; and at length, all shadow of pretext being removed, the officer of the state consented to perform a duty for which, amongst others, he receives a

regular salary. This is a specimen of what Dissenters in these rural neighbourhoods are liable to. The Bible Christians have added burying-grounds to their chapels in several instances in the district, one of their two chapels in Langtree being of the number; but where family ties or other reasons lead survivors to prefer the parish burying-ground as a resting place for their dead, is it not monstrous that they should meet with such impediments? Mr. Guard, we believe, has an official connection with the Society for the Propagation of the Gospel for his district. Surely the Gospel his acts proclaim is not one of peace and good will!

THE BISHOP OF OXFORD'S ESCAPE LAST YEAR.—It will be remembered by some of our readers that the charge delivered by the Bishop of Oxford some time ago contained some remarks which classed, or appeared to class, Dissenting places of worship in the same category as beershops, in enumerating the obstacles with which the clergy had to contend. Effective meetings to protest against the bishop's language were afterwards held by the Dissenters of Reading. It seems, however, that a Suffolk clergyman, unaware of the explanation or correction offered by Dr. Wilberforce, has recently written to the Right Rev. Prelate on the subject. The bishop has returned the annexed reply:—"Oct. 29.—My dear Sir,—I am much obliged by your very kind note. No misrepresentation could be more complete—as the Reading Dissenters allowed—than that referred to. In my charge I said that in answer to the question, 'What have been the hindrances to the success of our ministry?' many of the clergy had returned 'beershops,' 'insufficient cottages,' and a hindrance of a widely different nature, viz., the interruption of their efforts by the presence of Dissent.' It would be wholly alien to my nature to insult conscientious men who differed from me.—I am very truly yours, S. OXON."

THE CURATE AND THE MISSIONARY.—The Rev. William Reed lately gave an address at the United Methodist Free Chapel in Pembury-grove, Hackney, on Clerical Intolerance, in which he related the following conversation which had recently taken place between Mr. W. Ashworth (missionary at Pembury-grove Chapel) and the Rev. Mr. Corser (curate of Hackney Church), on his visit to a poor man, who was drawing near to the gates of death:—

Rev. Mr. Corser (who was in his robes): Who are you?

Rev. Mr. Ashworth: My name, sir, is William Ashworth (offering his hand agreeably, which was not taken by the curate).

Corser: And what are you?

Ashworth: What am I?

Corser: Yes, what are you, and what is your business here?

Ashworth: I came, sir, to see this sick man, and to pray with him.

Corser: And where did you get your authority from?

Ashworth: My authority?

Corser: Yes, your authority?

Ashworth: Well, sir, I was desired by a gentleman, who, I believe, is a friend of the sick man, to come and bring him this small parcel, in which there is some pearl barley, a lemon, and some sugar, as it was thought suitable for him.

Corser: But I mean, where did you get your authority from to preach the Gospel, and to sustain the office you do?

Ashworth: Oh! if that is what you mean, I am called by the Spirit of God to preach the Gospel, and have been appointed by the authorities of the United Methodist Churches to labour for God in Pembury-grove Chapel, in the adjoining street.

Corser: Well, then, you may just leave the room. I have authority handed down to me from the Apostles in proper succession, and have been ordained; you have none of these things.

Ashworth: Well, sir, as I have no wish to intrude, or continue such a conversation as this in the presence of a dying man, I will retire. (To sick man) Shall I leave you this pearl barley, my dear man?

Sick Man: You may please yourself, sir, but you must understand he is the proper minister of the parish, and you are a stranger to me; and the man who sent me that is not a friend of mine. I never saw him before last night.

Ashworth: I was told to give it to you; and, except you refuse to take it, I must do so.

Corser: O, you may give it to him as a friend, but you must not assume the office of a minister of the Gospel. I am the minister of this parish, and I am your minister, if you live in this parish.

Ashworth: (Offering his hand, which was refused), Won't you shake hands, sir? I think you ought to be civil, and act like a Christian man.

Corser: If you wish to see me you must call upon me, at my residence, as the minister of this parish.

Ashworth: Will you please give me your address?

Corser: Mr. Corser, Pembury-grove.

Ashworth: Thank you, good afternoon.

SOUTHWARK MISSION FOR THE ELEVATION OF THE WORKING CLASSES.—The eighth anniversary of the Hawkstone Hall Sunday evening service was commemorated by a tea festival and public meeting on Wednesday evening, Nov. 2, the Rev. Newman Hall, LL.B., president of the mission, presiding. After tea, to which 300 sat down, the public meeting was commenced by a devotional service and the reading of the report by W. Webb, Esq., the hon. secretary. The chairman delivered an excellent address on mission work in general and open-air meetings in particular, highly eulogising Mr. Murphy's efforts in this direction. The Rev. G. W. McCree then moved, and W. West, Esq., of Clapham, seconded, the reception and adoption of the report. The second resolution, "That this meeting, while recording its gratitude to God for the measure of Divine favour extended to the preaching of the Gospel at the Hawkstone Hall Sunday evening service and elsewhere in South London, would urge all believers to more earnest prayer and increasing diligence for the restoration of

lost souls to God," was moved by Mr. W. J. Dennis, seconded by Mr. E. Hawkins, supported by Mr. G. Kirkham (secretary of the Open-air Mission), and carried, like the other resolutions, unanimously. Thanks to the chairman, speakers, &c., was moved by Mr. Stone, seconded by Mr. Davis, and supported by Mr. Murphy, after which the meeting separated.

Religious Intelligence.

ST. LEONARD'S CONGREGATIONAL CHAPEL.

The new and handsome Congregational chapel at St. Leonard's, which has been built in the short space of eight months, was opened on Thursday week. It can scarcely be said that the structure is completed, but the schoolroom in the basement has been capable of use for preaching purposes for several weeks past. The following description of the building is taken from a local paper:—

The church is in the Gothic style of the thirteenth century, which is consistently carried out both in material and detail. It is built of sandstone from the quarries at Ore, belonging to Thomas Spalding, Esq., who most liberally allowed it to be quarried free of charge. The stone is laid horizontally, with a very neatly axed surface, and which produces a very good effect in contrast with the Bath stone used throughout in the traceried windows and doors. The form of the church is that of a parallelogram, 91*ft.* by 51*ft.*, and consists of a central nave and side aisles. The roof of the latter is divided into six compartments, with traceried windows of three lights. The nave is divided from the aisles by six elegant wooden traceried arches, springing from iron columns, and forming a striking feature as viewed from the nave itself. These arches support the clerestory, which, with pointed windows, extends the entire length of the building on each side. The tower is square, and finished with an octagonal broach spire, 130 feet high, designed after those which form such picturesque features in the landscapes of Northamptonshire. Beneath the church is a spacious schoolroom, 76*ft.* by 51*ft.*. The seats are very comfortable, having inclined backs, and, when completed, will be capable of accommodating 800 persons. The windows on both sides are filled in with beautiful patterns of stained glass, supplied by Heaton and Jackson; and the organ—a fine-toned and powerful instrument—is to be furnished by Corps and Sons, of Reading. The church was designed by Edward Habershon, Esq., of Bedford-place, London. The cost of the erection, including schools and freehold site, has been about 8,000*l.*

At the morning service, the Rev. A. Reed, the pastor, conducted the first prayer, and the Rev. R. Hamilton the second; the Scriptures were read by the Rev. W. Barker, of Hastings, and the Rev. A. Foyater, of Eastbourne; the sermon was preached by the Rev. Samuel Martin, of Westminster, from the words, "For my sake."

After the morning service, a large number of persons repaired to the spacious schoolroom beneath the church, where an excellent cold collation was served up. The chair was taken by Thomas Spalding, Esq., of Ore, who was supported by the Revs. S. Martin, A. Reed, J. Griffin, W. Barker, M. Salt, H. Stewart, R. Hamilton, W. Porter, John Stoughton, and G. D. Cullen, of Edinburgh, and many ministers and laymen from the neighbourhood. After dinner the health of the Queen was formally proposed and responded to, following which

The CHAIRMAN stated that the work which had called the assembly together had been undertaken by several Christian men and women, under the strong conviction that it was a duty. The idea was suggested to a few members of his church by the Rev. James Griffin. (Applause.) If it was their duty to build, it was also a duty to pay for the building; and that had yet to be done to a great extent. From the treasurer's statement he found that the subscriptions received had been 2,090*l.*, and there were promises of 500*l.* more. The Chapel-building Committee had promised a loan of 1,000*l.*, free of interest, for five years; a friend—[Mr. Spalding himself]—had promised the loan of a similar sum; and there was a mortgage of 2,500*l.* on the building. As to the cost, the land was 650*l.*, the builder's contract was 5,090*l.*, and the extras 1,000*l.*; and there were other expenses, which would make a total of 8,000*l.* He had read in the papers that the Federal Government of America had been spending 800,000*l.* per day in the destruction of life. As compared to that sum, 8,000*l.* was very small to be devoted to the cause of Him who came not to destroy but to save. (Applause.)

The Rev. A. REED said the principles of their great undertaking had been so admirably elucidated that he needed not to dwell upon them. Let it not be supposed that because they had a somewhat magnificent building, and because they had in the arrangements studied somewhat refined tastes, that the plain and homely man in fustian suit, with his wife and family, would be shut out, or would be any the less welcome. From the first he had preached the Gospel to the poor, and they had steadily gathered around the new undertaking. Mr. Reed then having alluded to the services which had been held in the Assembly Room, and to the increasing congregation, so that they became straightened for room, proceeded to say that the increase had continued even in the new building, and that the congregation last Sabbath was the greatest they had had. But there was still much to do with regard to the present unfinished building, which looked like a fair girl turned out into the streets, with tattered clothing and neglected education, and altogether in such a condition as to make them feel in their hearts that they must take her into their hearts' generosity. (Applause.) Almost all the ornamentation about the building was the free gift of friends. If a bit of

red granite was seen in one place, or stained glass appeared in the windows, they might be assured such things were the offerings of kind friends, which it was not felt right to refuse. He need not say whose gifts these were, except that the stained glass was a gift from Mr. and Mrs. Spalding, making their contributions over 1,000*l*. He wanted that understood publicly, so that it might not be thought they had a lavish expenditure whilst they were in debt.

The Rev. Samuel Martin, the Rev. W. Barker, the Rev. G. D. Cullen, and the Rev. R. Hamilton, of Brighton, also spoke.

The CHAIRMAN then announced some further donations which were promised during the afternoon, and which were as follows:—Mr. Joynson, 100*l*; Samuel Spalding, Esq., 10*l*. 10*s*.; Mr. Jackson, 40*l*.; Rev. G. D. Cullen, 10*l*. 10*s*.; Rev. W. Porter, 15*l*.; E. Habershon, Esq., 10*l*. 10*s*.; Mr. Edwards, Denmark-hill, 25*l*.; Mrs. Olney, 10*l*. 10*s*.; Mr. Notcutt, 5*l*.; Mr. Woolf and family, 10*l*. 10*s*.; and other smaller contributions, making up, with the collection after the morning service, a sum of over 250*l*. Since then Mr. Finch sent 25*l*.; — Dobell, 10*l*.; W. Spicer, 10*l*.

The Rev. J. GRIFFIN reviewed the incidents which gave rise to the enlargement of his own chapel in Robertson-street, and the reopening of this beautiful cathedral chapel in which they were then assembled, and expressed his delight to be such, that he scarcely seemed to know he was in Hastings. He prayed that the work would be blessed, and that God would be with them, and intimated that his congregation would have a collection for them next Sabbath.

In the evening, the devotional part of the service was conducted by the Revs. W. Porter and — Stuart; the Scriptures were read by the Rev. A. Reed; and the sermon was preached by the Rev. J. Soughton, of Kensington. The text was taken from John x. 14—16:—"I am the good shepherd," &c.

THE WEEK OF PRAYER, 1865.—The secretaries of the Evangelical Alliance have issued their circular invitation for the Week of Prayer in January next, with a request that those who propose unity in this important concert of supplication and praise will make arrangements as early as possible for holding meetings in their respective neighbourhoods. The following topics among others are suggested as suitable for exhortation and intercession on the successive days of meeting:—Sunday, Jan. 1.—Sermons on the agency of the Holy Spirit in the present dispensation. Monday, Jan. 2.—Thanksgiving for blessings upon individuals, nations, and churches; together with confession of sins. Tuesday, Jan. 3.—Pastors, teachers, evangelists, and missionaries. Wednesday, Jan. 4.—The children of Christian parents, congregations, and schools. Thursday, Jan. 5.—Sunday-schools, and all actively engaged in Christian work. Friday, Jan. 6.—The abolition of slavery and cessation of war. Saturday, Jan. 7.—The Christian Church: For increased holiness, activity, and harmony among its several sections. Sunday, Jan. 8.—Sermons: The visible unity of the Church—"That they may all be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me."—John xvii. 21.

NEW CROSS.—Mr. T. J. Malyon, student of Regent's-park College, has accepted a unanimous invitation to the pastorate of Union Chapel, Brockley-road, New Cross.

HOME AND SCHOOL FOR SONS AND ORPHANS OF MISSIONARIES, BLACKHEATH.—A public dinner was held on behalf of the funds of the institution at the London Tavern on Wednesday last, under the presidency of Sir Morton Peto, Bart., M.P. About 150 ladies and gentlemen were present, and among the guests we noticed Dr. Tidman, secretary of the London Missionary Society; the Rev. F. Trestrail, secretary of the Baptist Missionary Society; Dr. Davis, secretary of the Religious Tract Society; Dr. Underhill, of the Baptist Missionary Society; Mr. W. H. Watson, secretary of the Sunday School Union; J. Soul, Esq., secretary of the Orphan Working School; Mr. Alderman Abbiss, Mr. D. Pratt, the Revs. Messrs. G. Martin and R. H. Marten; the Rev. W. G. Lemon, head master; Mr. Sutton Gover; Arthur Anderson, Esq., chairman of the Peninsular and Oriental Steam Navigation Company; Mr. H. W. Dobell, chairman of the London Missionary Society; Mr. J. Kemp Welch, Mr. Thomas Spalding, and Mr. Henry Gover. After the usual loyal toasts Sir Morton Peto gave a brief abstract of the financial position of the institution. The institution was founded to be a home and school for the sons and orphans of missionaries of the Congregational, Baptist, and Presbyterian denominations. The building had cost 9,000*l*., all of which had been paid off. The parents of the pupils paid 15*l*. per annum, and the cost to the institution was 30*l*. per annum, which had to be made up by voluntary contributions. During the liquidation of the debt on the building, the committee were to a certain extent precluded from obtaining the necessary number of annual subscribers, consequently while 900*l*. a year was required to be contributed from that source 300*l*. a year only had been so subscribed, leaving a deficit of 600*l*. per annum; thus had arisen a current debt of 1,500*l*., which he had no doubt would be received in the course of the evening. It would still be necessary to raise 600*l*. a year additional annual subscriptions; but he was quite sure that there would be no difficulty whatever in effecting that. He looked with much pleasure to the fact that the head master was allowed by the committee to take twenty private pupils. Missionaries had expressed to him repeatedly their desire that their sons sent home to England for education

might have the society of sons of parties not themselves missionaries, so that they might more easily be led to forget the scenes they had seen in heathen lands. It appeared to him that the institution was conducted in a manner highly creditable to the committee and head master. The toast, "Prosperity to the Home and School for the Sons and Orphans of Missionaries, Blackheath," was then proposed by the chairman, and responded to by Dr. Tidman, Mr. Thomas Spalding, and Mr. Nehemiah Griffiths. Lists of donations were then handed to the chairman, amounting to 1,396*l*. The chairman then stated that the other 100*l*. must be at once raised, and in a few minutes announced to the meeting that the contributions amounted to 1,510*l*. 16*s*. Mr. D. Pratt then proposed the health of the committee and officers of the society, which was responded to by the Rev. F. Trestrail, as one of the honorary secretaries, and the Rev. Joseph Beazley. The health of the chairman was then proposed by the Rev. J. Kemp Welch; after which was proposed by Dr. Davis, of the Religious Tract Society, the health of the stewards, with thanks for their valuable services, which was responded to by Mr. Sutton Gover. The health of the ladies was then proposed by Mr. W. Green, after which the company separated much pleased with the evening's proceedings.

MANCHESTER.—The Rev. Watson Smith has resigned the pastorate of the church assembling in Longsight Independent Chapel.

BISHOP'S HULL, NEAR TAUNTON.—The Rev. John Poole purposes retiring from the pastorate at Christmas next, through age and failure of health.

BRISTOL.—The Rev. James Tayler, who for twenty-nine years has ministered to the church and congregation assembling at Anvil-street Chapel, with numerous tokens of the Divine blessing, has intimated his intention to resign his charge at the close of this year. Mr. Tayler has reached the advanced age of seventy-nine years, and feels that the period has arrived when it becomes desirable for him to retire from the active duties of the pastorate.

SCARBRO' INDEPENDENT CHAPEL.—On Tuesday last, an elegant and substantial silver tea-equipage, with an appropriate address on vellum, was presented to the Rev. B. Backhouse, by the members of his late charge, as an expression of their affection and esteem. The Rev. Dr. Evans, who presided at the meeting, expressed his great delight at the prompt, hearty, and unanimous manner in which the presentation had been effected, and at the practical illustration it afforded of the respect in which the people held their pastor as a man, and of their appreciation of his labours as a minister. The meeting was addressed in a similar strain by Messrs. Batty, Russell, Ainsworth, and Clarkson.

ABERSYCHAN, NEAR PONTYPOOL, MONMOUTHSHIRE.—On Sunday, the 6th inst., a new English Congregational church was formed in this densely-populated locality. Three sermons were delivered on the occasion: in the morning, at eleven o'clock, by the Rev. Robert Thomas, of Hanover, near Abergavenny; in the afternoon by the Rev. Jason Jenkins, of Pontypool; and in the evening, at six o'clock, by the Rev. Robert Thomas, Hanover. The ordinance of the Lord's Supper was administered, at which the above ministers presided. The attendance on the occasion was large, and the prospects are very encouraging.

REOPENING OF THE CONGREGATIONAL CHAPEL AND SCHOOLS, RIDDINGS, DERBYSHIRE.—The above place of worship, under the pastorate of the Rev. Thomas Chapman, having been closed for three months for considerable enlargement and the erection of school and class-rooms, was reopened for Divine service in the following order. On Tuesday, Oct. 18, two sermons were preached, one by the Rev. H. Ollard, F.S.A., of Derby, and the other by the Rev. C. Clemance, B.A., of Nottingham. On Lord's-day, Oct. 23, two sermons were preached by the Rev. R. W. Selbie, B.A., of Chesterfield, and on Lord's-day, Oct. 30, two sermons were preached by the Rev. Professor Tyte, of Rotherham College. The concluding service was held on Wednesday, Nov. 2, by a public tea-meeting which was numerously attended and addressed by several neighbouring ministers. The chapel will now seat 600 persons instead of 400. The school and class-room will accommodate 250 children. The total cost of the alterations and new premises is about 500*l*.—over 250*l*. was secured previous to the reopening, at which the collections amounted to 55*l*., leaving about 200*l*. to be provided.

HAVERFORDWEST.—On Thursday, October 27, ordination services were held in the Tabernacle Chapel, Haverfordwest, on the introduction of the Rev. H. C. Long, as pastor of that place. The history of this chapel (one of the five tabernacles designed and built by George Whitfield) is replete with interest. At the interesting services which took place last Thursday, the representatives of four colleges, and some of the principal ministers of the county, assisted. In the morning the services were opened by the Rev. H. Griffiths, secretary of Brecon College, who read the Scriptures and prayed. The introductory address, on the principles of Independency, was given by the Rev. Hugh Jones, of Carmarthen. The Rev. James Williams, of the Albany Chapel, then asked the usual questions, which having been replied to in a clear and expressive manner by Mr. Long, he was affectionately received into the bonds of ministerial brotherhood. The ordination prayer having been offered up by the Rev. Joshua Lewis, of Henllan, the charge was delivered by Mr. Long's late tutor, the Rev. Professor Charlton, M.A., of the Western College, Plymouth. After service a large number of friends retired to dinner in the schoolroom adjoining. The chair was taken by the Rev. H. C. Long, who was supported by the Rev. Professor Charlton, M.A.;

the Rev. H. Quick, of Sheffield; the Rev. Hugh Jones, of Carmarthen; J. Lewis, of Henllan; Dr. Davis, theological tutor, Baptist College, Haverfordwest; W. R. Rogers (Wesleyan); Dr. Nicholas, Carmarthen College; James Williams, of the Albany; T. Williams (Calvinistic Methodist), W. Williams (Calvinistic Methodist), J. W. Moody (Wesleyan), J. Eberle (Moravian), E. Griffiths, Tenby; H. Mathias, Wolsdale; and other ministers of the county, many of whom delivered appropriate addresses, proffering their friendship to their young brother with a hearty desire for his success. In the evening the Rev. Henry Quick, of Sheffield, preached to a densely-crowded congregation from the words, "Encourage him."

BRUTON, SOMERSETSHIRE.—One day last month there was a harvest thanksgiving service in the Congregational church in this village, which was tastefully decorated for the occasion. The motto over the pulpit, "They joy before thee according to joy in harvest," displayed great taste and skill, around it being a wreath of the vine, with bunches of grapes, branches of apples, three small wheat-sheaves, &c. There was also a variety of other festive designs in different parts of the building. At half-past five, about 300 persons sat down to tea, the schoolroom and vestry being also adorned with a variety of fruit, choice flowers, evergreens, and mottoes suited to the occasion. After tea a public meeting was held in the chapel, under the presidency of the Rev. E. J. Newton, the pastor. Letters from several ministers were produced, expressing regret at their unavoidable absence; after which interesting addresses were delivered by the chairman, the Rev. A. B. Holford, and Mr. Harding. There was a large congregation. A collection was made, the proceeds of which will be appropriated towards increasing the present stock of blankets, which are lent to the poor during the winter season.

FORMATION OF AN INDEPENDENT CHURCH, LUTON, BEDS.—On Sunday, November 6th, the Rev. R. Vaughan, D.D., preached in the Town Hall, and presided at the formation of the Independent church. The fellowship thus formed comprised sixty-two members. Hitherto, no Independent place of worship has been erected in the town, but a very earnest endeavour is now being made to raise such an edifice as shall be worthy of the denomination, and adequate to the wants of the place. On Monday between 300 and 400 friends of the movement took tea in the Town Hall. At the meeting, Mr. Charles Robinson presiding, addresses were given by the Rev. R. Vaughan, D.D., W. Braden, St. Alban's; W. Griffiths, Hitchin; and Mr. Bartlett. The Baptist ministers of the town (Revs. T. Hands, T. R. Stevenson, H. Ashbery), and the Rev. J. Little, Wesleyan superintendent, were also present, and expressed their hearty approval of the movement, and wished it God speed. The Rev. J. De Kewer Williams attended from the English Chapel-Building Society, to signify their concurrence and sympathy with the movement, and to express the willingness of that institution to render such financial help for the erection of the proposed church as the means of the society and the needs of the case would justify.

STOCKPORT.—On Wednesday, the Rev. Alexander Wilson, B.A., of Spring-hill College, Birmingham, who, a short time ago, received a unanimous call from the church of Hanover Independent Chapel, Stockport, to the office of pastor, was ordained. The ceremony commenced at noon, in the presence of a large and influential congregation. The Rev. S. Hooper, of Heaton Mersey, read the Scriptures and conducted the preliminary devotions. The Rev. A. Clark delivered the discourse explanatory of the principles of the Congregational church. The series of questions usually put to the young minister were proposed by the Rev. N. K. Pugsley; and the answers of Mr. Wilson were clear, brief, and very satisfactory. The ordination prayer was offered by the Rev. Professor Barker, of Spring-hill College, Birmingham, who, along with some half-dozen ministers, laid their hands on the candidate's head. The address to the ordained minister was given by his former pastor, the Rev. Dr. Brown, of Cheltenham. The service concluded a little before two o'clock, by prayer by the Rev. Professor Newth, of Lancashire Independent College. At the conclusion of the ceremony, the company partook of a luncheon in the adjoining schoolroom, under the presidency of Mr. Wilson. There was an unexpectedly large number of persons present. After the usual loyal toasts, the healths of Professors Barker and Newth were proposed. The former said, in reference to the newly-ordained minister, that if he should be found at his place as constantly, and as assiduously pursuing his duties, and throwing his heart into the work and into sympathy with his flock, as he had with his engagements at Spring-hill, they would have reason to rejoice that Providence brought them together. Mr. Newth, as the representative of a Lancashire college, welcomed Mr. Wilson as a Lancashire minister, and hoped to have his co-operation and support for the good of that institution. The company was then addressed by Dr. Morton Brown, of Cheltenham; Dr. George Smith, of London; the Rev. N. K. Pugsley (who preceded Mr. Wilson in the present charge); the Revs. S. Urwick, S. Hooper, and J. Pywell (the latter, as a Baptist, pointing attention to the slight disparity between the religious views of the two denominations); Dr. Rayner; Lieut. McClure; Mr. Sheldon; the Mayor of Stockport (Mr. Alderman Eskrigge); Mr. Barr; and Mr. Carrington. The proceedings terminated about five o'clock by the Rev. N. K. Pugsley pronouncing the benediction. In the evening, the Rev. Dr. Smith delivered a discourse to the church and congregation in Hanover Chapel.

Correspondence.

PSALMODY AND COLLEGE EDUCATION.

To the Editor of the Nonconformist.

SIR,—I have read with interest the correspondence that has recently appeared in your columns on the subject of psalmody improvement. It appears to me that in the controversy between Mr. Curwen and Mr. Waite, the former is greatly superior both in argument and in courtesy. Mr. Curwen looks like a man who feels that he has a good cause in hand, and that he would only damage it by a display of bad temper; Mr. Waite, on the other hand, seems to forget that nothing is ever gained among thinking men by angry words, contemptuous epithets, vague assertions, and personal innuendos. The employment by Mr. Waite of such sounding phrases as "God's great music system of nature" reminds me of a sagacious observation of the old Greek historian, who, in speaking of certain theories respecting the periodic inundations of the Nile, says "The man who carries his tale into the invisible world, goes beyond the range of criticism." Mr. Curwen takes the plain, manly, common-sense course of telling what the Tonic Solfa method is, and what it has been proved capable of doing. In gratitude to him for the personal enjoyment I have derived from the method, and for the good I have been enabled to do by means of it, I feel bound to give my testimony. I avow my conviction, then, that in many parts of Scotland there are now fifty persons who can sing psalm tunes at sight for one who could do this ten years ago, and this great improvement is mainly owing to the introduction of the Solfa method into our educational institutions. I could speak particularly of the results in many of our schools, but that is unnecessary after the decided and intelligent testimony of Mr. Colin Brown, to whom the cause of psalmody improvement in Scotland is largely indebted. You will permit me, however, to make special mention of the Theological Hall of the United Presbyterian Church, with the Solfa movements in which I have been officially connected, being at once a member of the United Presbyterian Synod's Psalmody Committee, and chairman of the Theological Education Committee. For several years we have had the students taught the principles of correct psalmody, and the practice of sight-singing according to the Solfa method, and choral singing is among them a frequent and favourite exercise. The beneficial effects, direct and indirect, have been palpable and gratifying. Getting rid of the mists connected with keys which becloud the minds of all at their introduction to the study of music, and led by Curwen's easy and simple system of symbols into music itself—that which I suppose Mr. Waite means by "God's great music system of nature"—they soon find in the investigations of the theory and practice of the art a fertile source of enjoyment, and before long pass from the letter notation to the established as easily as a child who can read well a book printed in Roman characters learns to read one printed in italics. By our Divinity Hall training and kindred efforts, I am glad to say the songs of the temple are ceasing to be howlings among us, and are becoming such as to encourage the hope that they will by-and-by form, as they ought, one of the most edifying and delightful parts of our worship.

I am, Sir, yours truly,

JOHN B. JOHNSTON.

Provanside, Glasgow, Nov. 4, 1864.

To the Editor of the Nonconformist.

SIR,—In my letter of the 15th ult., I ventured to suggest to the committees, professors, and students of the metropolitan colleges that any course of psalmody exercises they might institute, should be in connection with the established notation. My reasons were such as these:—1. Our greatest artists have employed that notation. 2. Our best musical scholars use it. 3. It is a sort of universal language in which the musical men of different nations read. 4. It presents to the eye a kind of pictorial representation of the path traversed by every melody. 5. It shows the position and relative breadth of every chord. 6. It exhibits the symmetrical forms of the best music. 7. It shows at a glance the relative positions of the various keys. 8. And it will open to the students the musical literature of the world.

Mr. Curwen seems to have been considerably excited by my letter. I have read his somewhat long and suggestive reply with much interest. His regrets and list of publications and opinions of the press appear to me to be somewhat beside the mark. My statement was that the words, "this is the true scale of nature," ought not to be printed on his modulator. I have a veneration for the name of Sir John Herschell, and a great respect for that of General Thompson; but in cases which admit of the evidence of demonstration, I confess that I greatly prefer this kind of evidence to that of mere human authority.

The letter of your Glasgow correspondent is very interesting and suggestive; still I venture to think that he too has not sufficiently attended to the real question at issue. He says that Hullah's method is a failure. I think that Mr. Hullah has rendered very valuable service, and that he has a sphere in which he may continue to render such service.

According to Mr. Brown, Mainzer's system was also a failure. I once heard Mainzer conducting a class in Bristol, and I think that he also rendered valuable service. He laboured hard and had to contend with many difficulties, and though he may have failed to accomplish all he wished; still I felt, when he died, that he had deserved gratitude and respect, and that his labours had not been in vain. Mr. Brown says that the only true scale with which he is acquainted is the diatonic scale. Well, if that be so, then I may say that, in the music system of nature, a vast field is open before him, in which his strong visual faculty may discover many things which are not to be found in the diatonic system, nor in that complex form which he calls enharmonic. He seems to think that, in a single evening, and for the purposes of psalmody, persons of moderate intelligence and voice and talent cannot learn enough of the established symbols, and of the art of tracing tune, to enable them to sing by note several standard melodies. I verily believe they can, and I have heard this same thing done hundreds of times. I heard it done in Edinburgh, and have not the slightest doubt that it can be done in Glasgow. Gather into one place of worship a thousand people, and group them according to their voices, and put the music into every hand, and if they have good average talent I have no doubt that they will

ring out a tune or two in four-part harmony on the first evening they assemble.

Miss Glover commenced teaching Tonic Solfa in 1812. Her labours have been long continued and useful. She is now a fine example of an elderly and intelligent Christian lady. She gave permission to Mr. Curwen to print a few tunes in her literal notation, in small letters instead of capitals. Her aim was, not to supersede, but to facilitate the use of the established notation. Mr. Curwen's additions to her modulator are not such as command her entire approval. Her publications have, I think, been diminished in circulation, if not altogether superseded, by the course which has been taken. This lady is now more than seventy years of age, and she is not rich. If her Tonic Solfa be so great a boon as Mr. Curwen and Mr. Brown represent it to be, what will they say to a testimonial to this lady? A substantial testimonial—in the shape, say, of 1,000*l.*—as a graceful and not inappropriate, and perhaps not an unwelcome, acknowledgment of her good services. The thing can easily be done by the 1,500 teachers of Tonic Solfa and their pupils. And would it not be a respectful and grateful tribute to one to whom they are indebted for the discovery of a means of so much pleasure? Perhaps they will think 1,000*l.* too little. Well, then, let them make it 2,000*l.*, or as much more as they please, and I, for one, shall have much pleasure in advocating and contributing to such a testimonial.

Mr. Curwen reminds me of a conversation on the Reading platform twenty years ago. It was just after a course of lectures and exercises which I gave in that town, and in which my good friend had the opportunity of seeing what could be done in a few evenings with our congregations by means of the established notation as interpreted by the 1, 2, 3 system. I then said to him, "If your object be to supersede the established notation, I do not think that object desirable. If, on the other hand, you wish to enable persons of moderate talent to read music in that notation, then I do not think that Doh, Ray, Me, is so simple and easy for them as 1, 2, 3." I am still of that opinion. But, says my friend, "Mr. Waite, the child has become a man." Well, then, all I have to say is, that as yet he is comparatively but a little man, and I think none the better of him for running away from his mamma. The metaphor is Mr. Curwen's.

In conclusion, let me fix attention on the real question which I have raised, and which may be stated thus:—Is it right to call that modulator the true scale of nature? I submit to Tonic Solfaists that this question is an interesting, and important one, both to them and to others. If it be the true scale, then of course they need look for no other. If it be not, then, while they may continue to make the best possible use of the modulator, they may at the same time send out their thoughts in search after the marvellous verities of the true scale. Now my friend Mr. Curwen has no reason to be displeased with me for questioning his right to say of his modulator, "this is the true scale of nature." If he still think that it is, let him go straight up to the mark at once, and lay aside all extraneous considerations, and avoid reference to mere human authority, and appeal to the immutable laws of nature, and furnish at once the simple but resistless evidence of demonstration.

I am, Mr. Editor, yours very truly,

J. J. WAITE.

3, Moorfield-place, Hereford, Nov. 7, 1864.

SPORTING PARSONS.

To the Editor of the Nonconformist.

DEAR SIR,—In looking over the *Western Times* of yesterday, I saw that the Earl of Portsmouth, who is a celebrated sportsman, held his annual hunting meeting on the 1st inst. There were about 500 horsemen in the field, including some of the leading foxhunters of Devon. Among this goodly number there were no less than eleven clergymen of the Church of England, whose names and places of abode are as follows:—

Rev. J. Russell, Dennington.
Rev. Joshua Bowden, Southmolton.
Rev. George Bethune, Chulmleigh.
Rev. Septimus Palmer, Bickington.
Rev. W. H. Kerslake, Meshaw.
Rev. W. B. Hole, Broadwood Kelly.
Rev. Robert Hole, North Tawton.
Rev. J. P. Benson, Witherside.
Rev. W. Bruton, West Worlington.
Rev. Mr. Whale, Dolton.
Rev. Fisher Turner.

Perhaps you will be able to make some use of this statement, and say whether these worthy sons of the Church are in the true "Apostolical" succession while devoting their energies to foxhunting.

I am, dear Sir, yours truly,

Nov. 5, 1864.

S. B.

CHILDREN IN LUCIFER FACTORIES.—The inquest on a boy who was killed by the explosion of a lucifer-match manufactory, at Stratford, on Friday week, was brought to a close on Saturday. It appeared that the boy, who was only twelve years of age, was employed about some highly explosive compounds, and that he had hardly begun when the accident occurred. As it happened, the only sufferer was the poor boy himself. The coroner said he had visited the factory, where he saw some boys handling some of the most explosive materials of an age so tender that he would not have trusted them with a lighted candle. The jury, in returning a verdict of accidental death, censured the practice of employing children in such dangerous occupations.

DEATH FROM DESTITUTION.—Again we have a frightful view of a Bethnal-green interior. The coroner had on Saturday to inquire into the cause of death of a child named Collinson. The deceased was the latest born of a couple who had recently come out of the Bethnal-green workhouse. They and their children had lived in a back underground cellar. For furniture they had two bottomless chairs, and they slept on shavings on the floor. The mother could not suckle the child, because she had no milk, and the food they could buy was wholly insufficient. The jury found that death had been caused by want of nourishment and exposure.

THE CIVIL WAR IN AMERICA.

The various arrivals this week bring intelligence from New York down to Oct. 27th.

The details of Sheridan's victory over Early (not Longstreet, who only formally resumed command on the 19th, after the battle), have been received. The following is Sheridan's first despatch:—

Cedar Creek, Oct. 19, 10 p.m.

I have the honour to report that my army at Cedar Creek was attacked this morning before daylight, and my left was turned and driven in confusion—in fact, most of the line was driven in confusion—with a loss of twenty pieces of artillery. I hastened from Winchester, where I was on my way from Washington, and found the army between Middletown and Newtown, having been driven back four miles. I here took affairs in hand, and quickly united the corps, and formed a compact line of battle, just in time to repulse an attack of the enemy, which was handsomely done at about eleven a.m. At three p.m., after some changes of the cavalry from the left to the right flank, I attacked the enemy with great vigour, driving and routing him, and capturing, according to the last report, forty-three pieces of artillery, and very many prisoners. I do not yet know the number of casualties or losses of the enemy. Wagon trains, ambulances, and caissons in large numbers are in our possession. They also burnt some of our trains. General Ramseur is a prisoner in our hands, severely and, perhaps, mortally wounded. I have to regret the loss of General Bidwell, killed; and Generals Wright, Grover, and Rickett, wounded. Wright is slightly wounded.

Affairs at times looked badly, but by the gallantry of our brave officers and men disasters have been converted into a splendid victory. Darkness again intervened to shut off greater results. I now occupy Strasburg. As soon as obtained, I will send you further particulars.

P. H. SHERIDAN, Major-General.

In a second despatch, General Sheridan says that 1,600 prisoners were made, that his cavalry made a dash at Fisher's Hill, and carried it, the enemy having fled during the night, leaving only a small rearguard, and that General Ramseur had died. General Grant, in ordering a salute of 100 guns in honour of this victory, says:—"Turning what bade fair to be a disaster into a glorious victory, stamps Sheridan what I have always thought him to be—one of the ablest of generals." In a further despatch, dated "Cedar Creek, Oct. 21st," Sheridan states that Early had received not less than 16,000 reinforcements to make the attack. He reports that his pursuit of Early's troops ceased at Mount Jackson, about twenty-five miles beyond Strasburg, where he declares they arrived without a single organised regiment. Southern accounts state that no infantry pursued the retreating Confederates, and it will be remembered that the Northern reports, official and non official, mentioned only cavalry as having been sent after Early's retreating army. General Sheridan adds:—

About 2,000 of the enemy broke and made their way down through the mountains on the left. For fourteen miles on the line of retreat the road and country were covered with small arms, thrown away by the flying rebels, and other debris. Forty-eight captured pieces of artillery are now at my head-quarters. I think that not less than 300 wagons and ambulances were either captured or destroyed. The only regret I have is the capture of 800 to 1,000 men in the early morning.

Confederate accounts confirm Federal reports of the battle of Cedar Creek on the 19th inst., and state that Early had retired to Newmarket, whence he would speedily assume the offensive. They claim the capture of 1,300 prisoners, and that their loss in killed and wounded was under 1,000, and 30 guns blocked in the streets of Strasburg.

2,500 Federal wounded in the battle had arrived at Martinsburg. Their total loss is believed to have been 5,000.

Federal advices from Georgia are very meagre. The exact position of Hood's army is not stated. His main force was believed to be about sixty miles north-west of Atlanta, and his base of supplies at Cedar Bluffs, on the Cocoa River, in Alabama, about twenty miles west of Rome. His army was said to be destitute of food and shoes. One corps of Sherman's army was at Lafayette. In reference to Sherman's position, the *Globe* remarks:—

By the latest intelligence from New York we learn that General Beauregard is reported to have declared that the Federals can and must be driven from Atlanta. It will be interesting to observe the steps by which this object is sought to be accomplished. . . . According to the statements in the later telegrams Hood has been driven far away to the westward of the railway from Chattanooga to Atlanta. If he had succeeded at Alatoona he would have obtained large supplies and a strong post, but failing there, and being unable to stand fast on any other part of the line, he failed altogether in his main object, for the capture of little posts like Big Shanty and even Dalton, neither of which he could hold, did not avail him anything. On the approach of Sherman, who had troops enough to garrison Atlanta, and to take the field, Hood retreated by Fayetteville upon the mountains that form the watershed between the Coosa and the Tennessee river. One of these masses, called Lookout, must not be confounded with the great bluff overlooking Chattanooga, and having the same name. Below the eastern slopes, in the valley, flows the Coosa, and following the river, Hood appears to have held the mountain for a time until Sherman approached Gaylesville, a place on the road from Rome to Huntsville. Then Hood fell back to Gadsden, at the south-eastern end of the mountains, where he was in communication with Montgomery by the ordinary roads, but nearly a hundred miles from the Chattanooga and Atlanta Railway. As Sherman was able to guard and repair his railway, and at the same time operate in the field, and as Hood must have partially worn out his army by long marches in an exhausted country, it will be seen that the difficulties with which Beauregard will have to

contend were increased by the failure of Hood, and the new commander, unless he had fresh and large resources, would find the task he had publicly set himself more arduous than it was six weeks ago.

It is stated, however, that Cheatham's corps, Taylor's corps from Mobile, and Walker's command from the Trans-Mississippi army, were marching rapidly to reinforce Hood. Beauregard had assumed the chief command. Confederate accounts represent that reinforcements were reaching Hood in great numbers, and recruits pouring in from Georgia, South Carolina, Alabama, and Mississippi. The Georgia militia had been again called out, and every exertion was made to furnish Hood with such numbers as would give him success. The Confederate cavalry is reported to have its pickets around Atlanta, cutting off all communication with the city, except such as was made in large force.

Telegraphic communication between Atlanta and the North was resumed on the 17th, and it was expected that the entire railway from Atlanta to Chattanooga would be completed on the 27th—the Federals having duplicate bridges and great facilities for repairing damage.

There is no news of importance from the army of the Potomac. The works on the Dutch Gap Canal were said to progress favourably. General Hunter is reported to have been appointed to the command of the 10th Army Corps, rendered vacant by the death of General D. B. Birney.

Confederate accounts state that Grant had recently been massing troops on the Charles City Road. The Richmond papers think that Grant's next movement will be an attempt to take Fort Darling by a combined land and naval attack.

The Federals had evacuated Bull's Gap, on the Kentucky border, and have retreated towards Knoxville, pursued by the Confederate cavalry.

A great battle was reported to have taken place near Independence, Missouri, resulting in the defeat of General Price, who retreated twenty-five miles south of Kansas City, pursued by the Federals. The defeat is denied, but the retreat is not. The latest despatches from Kansas City, to the 24th ult., state that Price was still retreating, pursued by the united Federal forces. Price's invasion of Missouri was only a promenade.

The bombardment of Charleston is progressing. A large fleet of Federal vessels has arrived there.

A great naval and military expedition to attack Wilmington, fitted out at Fortress Monroe, and consisting of forty ships, including several iron-clads, and 40,000 troops, has been placed under the command of Admiral Porter. The day of departure was originally fixed for the 20th ultimo, but was afterwards postponed till the 24th.

MISCELLANEOUS.

The draft was in progress at Washington.

An order had been issued from the War-office in Richmond placing in the Confederate army one-fifth of all the employes in the ordnance and nitre bureaux.

The Republican journals ridicule the numerous signed address recently sent from England to Governor Seymour entreating the North to let the South go. The *New York Evening Post* says it is a kind of advice which the American people may take, perhaps, when the English free Ireland and Scotland, the Channel Islands, and India.

Mr. Wendell Phillips, in a speech at the Cooper Institute, New York, denounced the whole course of Mr. Lincoln's administration as unconstitutional and tyrannical. He declared himself unwilling to entrust the fate of the country to him for another term, and that if he was re-elected upon the votes of Tennessee, Louisiana, and Arkansas, it would be the duty of the people to resist.

Gold was 115½ prem. on the 27th.

Memphis telegrams of the 22nd report that General Forrest was concentrating a large Confederate force at Jackson, Tennessee.

Blockade-runners recently arrived at Bermuda announce that the Confederate cruisers *Tallahassee* and *Edith* had left Wilmington for a raid upon Federal commerce.

President Davis made a confident speech at Columbia, South Carolina, on the 4th inst., in which he announced that General Beauregard had gone to Georgia to concentrate all available troops to aid General Hood in driving Sherman from Atlanta and the State. He hoped that within thirty days Sherman would seek a crossing on the Tennessee River. The Federals had repulsed all attempts at negotiation, foreign intervention and foreign recognition were an *ignis fatuus*, and victory alone could achieve peace and independence. He repudiated contemptuously any negotiation by separate States.

The *Richmond Examiner* says the reported capture of Rome, Georgia, from the Federals, with 2,000 prisoners, was without foundation.

President Lincoln had declined by letter to interfere with Governor Johnson's proclamation requiring a test oath from Presidential voters.

Mr. Pendleton, the Democratic candidate for the Vice-Presidency, had asserted in a speech and by letter that the Democratic party is pledged to the restoration of a constitutional union.

Proceedings have commenced at St. John's, Newfoundland, for the extradition of the Confederates who recently made a raid into St. Albans, Vermont. Lieutenant Young had written a letter claiming that he is a Confederate commissioned officer, and commanded an expedition in Vermont to burn towns and villages in retaliation for the devastation of the Shenandoah Valley. He says he violated no Canadian law, and was arrested and delivered to the British authorities on Canadian territory by armed

American citizens. More frontier raids are expected. The Canadian Government was doing all it could to aid the ends of justice, and Lord Monck had instructed Sir F. Williams to give any assistance that might be required in the way of troops.

The Superior Court at Baltimore had refused an application to compel the Governor of Maryland to throw out the soldier's votes. The anti-slavery constitution case had been carried in the Court of Appeals.

The elections in Pennsylvania are officially stated to have resulted in a Democratic majority for the home vote of 150.

President Lincoln had issued a proclamation appointing the last Thursday in November a general thanksgiving day in the United States.

The Confederate Congress will assemble at Richmond on the 7th of November.

THE RELATIVE POSITION OF GENERALS GRANT AND LEE.

The letter of the *Times* correspondent in the Southern States, under date, Richmond, October 8th, contains an elaborate comparison of the lines of Lee and Grant, showing Grant's advantage as being on the chord, while Lee is on the arc of a circle, and pointing out that almost the only weak spot in Grant's whole line is opposite Petersburg; but there the shape of the ground and the position of the forests is such that the lines can only be attacked at two or three confined spots, which, of course, Grant has trebly fortified, and keeps constantly manned by large bodies of troops. But the greatest of advantages, he says, is the following:—

From the 4th of May up to the present hour Lee's army has been continuously in the trenches, either actually under fire or at any rate not knowing at what moment it might not be attacked by a savage and multitudinous foe. The Confederates have been fighting on the rack without intermission for four or five months. On the other hand, the Federal general, who knew from the beginning that Lee was, through the paucity of his numbers, restricted to acting on the defensive, had it in his power at any moment to give four-fifths of his army an entire rest. There was nothing to prevent Grant's saying on the 1st of August, "I shall want great efforts from you on the 20th of this month; rest and recruit yourselves until that day." On the contrary, for 160 days Lee's troops have known no rest either by night or day. We all remember how the work in the trenches told upon our officers and privates in the Crimea; it cannot be wondered that a far more uninterrupted pressure for more than five months should have told fearfully upon the poor Confederates, exposed to one of the fiercest summers ever known in Virginia, scantily fed on meat—mostly salt meat—and bread, without vegetables, with only occasional coffee, with no other stimulant, and threatened ceaselessly by overwhelming numbers, who have at their command all that a lavish profusion of expenditure and the scientific experience of the whole civilised world can contribute. I cannot be blind to the fact, as I meet officers and privates from General Lee's army, that they are half worn out, and that, though the spirit is the same as ever, they urgently need rest. I am in hopes that during the coming winter this rest will not be denied to them, as Lee's army becomes stronger; but be that as it may, I am convinced that when the true history of the Confederate campaign of 1864 in Virginia is written, it will record a struggle unsurpassed in heroism and in the patience and self-denying endurance of the troops since the time when blood was first spilt upon the earth, and man first lifted his hand in anger against his brother.

The correspondent then says it is not improbable that Petersburg will be abandoned, as that step would greatly contract Lee's lines; but General Lee is unwilling to expose the inhabitants of the town to the misery it would entail. Giving up Petersburg, Lee would still hold the western or higher bank of the Appomattox, including the heights of Pocahontas, which girdle Petersburg on the west and north.

PROPOSAL TO ARM THE SLAVES OF THE SOUTH.

The following article, from the *Richmond Enquirer* of Oct. 18th, proposing that the slaves in the South should be armed, and the letter of the Confederate Governor Allen, of Louisiana, which is appended, are attracting much attention throughout the States:—

The proposition to extend the Conscription Law to the slaves of the States was first formerly advanced by the *Enquirer* in the issue of the 6th inst. Since that time we have received many assurances of its popular favour, and none whatever of opposition to it. We learn that the planters in the extreme Southern States favour the proposition, and some have signified their readiness to free five, ten, or fifteen of their slaves if they will enter the army. The near approach of the time when the Congress meets again, requires that expression be given to the sentiments of the country upon this important measure. We, therefore, earnestly invite its discussion, and open our columns to opponents as well as friends of the proposition. The result of the late elections is still in doubt, and whether Lincoln or McClellan will be elected, it is yet impossible to determine, but there is no uncertainty as to the question of carrying on the war. Whether Lincoln and McClellan be the next President, the voice, and the almost unanimous voice, of that people is for a vigorous prosecution of the war. The duty of preparing to meet that issue will be before the approaching session of the Confederate Congress. That body will have before it, for consideration, the ways and means, as well of men as of money, for carrying on the war on our part. The war cry of the enemy, "No parley with rebellion in the field—no compromise with slavery in the readjustment," fully informs our people that, in plain vernacular, the whites of these States are to be subjugated to slavery, and their slaves reduced to the miserable condition of Yankee free negroes. This is the view of the people among our enemies, and this will be the result of the war, whether ended by Lincoln or McClellan, if the people of these States permit themselves to be conquered. The conscription of negroes should be accompanied with freedom and the privilege of remaining in the States; this is no part of abolitionism, it is the exercise by the master of the unquestionable right of manumission; it is remunerating those who defend our cause with the privilege of free-

dom. Nor should this important subject be prejudiced with questions about putting the negro on an equality with our friends, brothers, and fathers. Many of the soldiers in their childhood were fondled and nursed by faithful negro nurses, and yet no question of equality was ever raised. Many a man has manumitted slaves without ever being subjected to the suspicion of being an abolitionist. The issues involved in this war are too exalted in their importance and character for us to permit them to be compromised by being degraded to a question of property. The liberty and freedom of ourselves and of our children, the nationality of our country, the right of enjoying any kind of property, the houses over our heads, and the very graves of our children and friends, are involved in the struggle. Failure makes slaves of all, white and black; robs all of property, real and personal; divides our lands among our conquerors, who will plough up the very graves of our dead as fertilised ground for making money. We have in our midst a half million of fighting material which is property—shall we use that property for the common cause? Justice and sound policy demand that we make free men of those who fight for freedom. We conscript the master and we impress his horses, cattle, wheat, and every other property except slaves. This very exception is an imputation that this war is for slavery and not for freedom. By conscripting the negroes, we show to the world the earnestness that is in our people; we prove to our enemies that, at the moment of our supposed exhaustion, in the fifth year of the war, we shall meet them with larger armies than we have before raised; and we explode the false accusation that we are fighting for slavery, or a slaveholders' confederacy. There are those who doubt whether sound policy would trust negroes with arms. We are not of those who entertain any fears upon that subject. Drill and discipline make valuable soldiers of Russian serfs, and no negroes in these States are so ignorant and brutal as those serfs. Between service with the Confederacy and with the Yankees, between living among us, with their strong local attachments, and going among strangers, who are now openly buying and selling them to recruiting officers, our slaves will find no difficulty in choosing. And when once it is understood that freedom and a home in the South are the privileges offered by the Confederate authorities, while the enemy extend the beggarly hospitalities of Yankee philanthropy, not only will desertion from our ranks be unfrequent, but the drafted negroes of the Yankee armies will exchange services.

This subject addresses itself to the consideration of our people, at this particular time, with great force. The prospect of four more years of war are before our people; the enemy will not even "parley" with us without unconditional surrender, the fruits of which would be confiscation of all property, the deportation of whole communities, the degradation of the people, and the domination and tyranny of Yankee masters. There can be no reconstruction which does not embrace a surrender first, which will not permit confiscation afterwards, which does not insure enslaving the whites without freeing the blacks. If there are any weak-kneed people who imagine they can save their property by reconstruction, let them study the shibboleth of all parties in the United States—"no parley with rebellion in the field—no compromise with slavery in the adjustment." Unconditional surrender is first demanded before even a parley. We are to lay down our arms and submit to the kindness of the Butlers, Grants, Shermans, and Sheridans; to the fate of New Orleans, the condition of the Valley, the misery of Atlanta, and, after all that degradation, to give up all our slaves in the adjustment. If there are any reasons against extending the conscription to slaves, we should like to have them stated, but we are decidedly of opinion that the whole country will agree to the proposition, and that at an early day the next Congress will be called upon to provide for it by law.

The following is an extract from a despatch from Henry W. Allen, Confederate Governor of Louisiana, to the Secretary of War:—

Executive Office, Shreveport, La., Sept. 26, 1864.

To Hon. James A. Seddon, Secretary of War, Richmond, Va.

My dear Sir,—The time has come for us to put into the army every able-bodied negro man as a soldier. This should be done immediately. Congress should, at the coming session, take action on this most important question. The negro knows that he cannot escape conscription if he goes to the enemy. He must play an important part in the war. He caused the fight, and he will have his portion of the burden to bear. We have learned from dear-bought experience that negroes can be taught to fight, and that all who leave us are made to fight against us. I would free all able to bear arms, and put them into the field at once. They will make much better soldiers with us than against us, and swell the now depleted ranks of our armies. I beg you to give this your earnest attention. With assurances of my friendly regards and very high esteem, I remain, very respectfully, your obedient servant,

HENRY W. ALLEN, Governor of Louisiana.

At a convention of the Governors of the Confederate States, at Augusta, Georgia, on the 17th inst., it was unanimously resolved to authorise Congress to place in the military service every able-bodied man, irrespective of colour.

PRESIDENT LINCOLN'S PROCLAMATION.

President Lincoln had issued the following proclamation, appointing the last Thursday in November a general thanksgiving day in the United States:—

It has pleased Almighty God to prolong our national life another year, defending us with His guardian care against unfriendly designs from abroad, and vouchsafing to us in His mercy many and signal victories over the enemy who is of our own household. It has also pleased our Heavenly Father to favour as well our citizens in their homes as our soldiers in their camps, and our sailors on the rivers and seas, with unusual health. He has largely augmented our free population by emancipation and by immigration, while He has opened to us new sources of wealth, and has crowned the labour of our working men in every department of industry with abundant reward. Moreover, He has been pleased to animate and inspire our minds and hearts with fortitude, courage, and resolution sufficient for the great trial of civil war, into which we have been brought by our adherence, as a nation, to the cause of freedom and humanity, and to afford to us reasonable hopes of an

ultimate and happy deliverance from all our dangers and afflictions. Now, therefore, I, Abraham Lincoln, President of the United States, do hereby appoint and set apart the last Thursday in November next as a day which I desire to be observed by all my fellow-citizens wherever they may then be as a day of thanksgiving and prayer to Almighty God, the beneficent Creator and Ruler of the universe, and I do further recommend to my fellow-citizens aforesaid that on that occasion they do reverently humble themselves in the dust, and from thence offer up penitent and fervent prayers and supplications to the Great Disposer of Events, for a return of the inestimable blessings of peace, union, and harmony throughout the land which it has pleased Him to assign as a dwelling-place for ourselves and our posterity throughout all generations. In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the city of Washington this 20th day of October, in the year of Our Lord 1864, and of the independence of the United States the 89th.

ABRAHAM LINCOLN.

By the President, Wm. H. Seward, Secretary of State.

THE CAPTURE OF THE FLORIDA CONFEDERATE CRUISER AT BAHIA.

Captain C. M. Morris and Paymaster R. Taylor, late of the Florida steamer, arrived at Southampton on Saturday evening from Bahia. Lengthened details of the circumstances attending the capture of the vessel are now published. The following extract of a private letter gives a condensed view:—

The Florida had permission to remain forty-eight hours for victualling and necessary repairs. The Wachusett had had been, on the Florida's arrival, already nine days in port. The American Consul, after some bombastic demands for the seizure of the Florida as a pirate, had expressly pledged himself that no violation of neutrality should occur. The same night, while Captain Morris, several of his officers, and a portion of the crew were on shore, the Wachusett attacked the Florida. In the darkness her approach was not noticed until she was quite close, and even then she was not immediately recognised. The surprise was complete. The Wachusett struck her, at the same time sweeping her decks with a raking fire. The Florida was at anchor (under the guns of the fort), the Wachusett under steam. The Florida's guns were unshotted, as is the custom of men-of-war in neutral harbours. Of course the action under these circumstances was a brief one. Seventy of the officers and crew are missing, of whom at least thirty were killed or wounded. Out of fifteen that jumped overboard to swim on shore, nine were shot in the water. In fact it was a perfect massacre. The Wachusett then took the Florida in tow, and, disobeying a summons to anchor, and even refusing to let the Brazilian Admiral's boat come alongside, steamed out of the harbour.

The people of Bahia, on hearing of the gross outrage, tore down the American consular arms and broke it in pieces. The United States Consul went away in the Wachusett without appointing any one to act in his absence.

The following address has been forwarded by the mercantile community of Bahia to the Chamber of Commerce of New York:—

Bahia, Oct. 10.

Gentlemen,—Deploing the sad occurrence which has just taken place in this port by the Federal war steamer Wachusett breaking the neutrality of this empire, and capturing and towing out of the harbour the Confederate steamer Florida, regardless of all international laws and the common laws of nations, disregarding the instructions given them by the authorities of the place, who had the assurance from the American Consul that no conflict would take place in their waters, and considering that the said Consul appears to be implicated in the same sad occurrence, having abandoned the Consulate, and leaving the relations between this port and the United States entirely interrupted, to the detriment of the commercial interests of both countries, we, the undersigned, respectfully request the Chamber of Commerce at New York to suspend any act that might lead to reward the captors until a committee be appointed by the same Chamber to investigate the subject closely, and inform them of the precise means by which the seizure was accomplished, and the detriment thereby occurring to the commerce of New York. (Signed.)

UNIVERSITY OF LONDON.

The following are correct lists of candidates who have passed the respective examinations indicated:—

SECOND EXAMINATION FOR BACHELOR OF SCIENCE (ENTIRE):—First Division.—C. Graham, University; A. M'Dowall, private study. Second Division.—R. Bithell, private study; W. Carter, first M.B., private study; W. P. Irving, New College; H. W. Kearns, private study; A. M'Dougall, Owens College; T. A. Pooley, private study; W. Stockton, private study.

ORGANIC CHEMISTRY AND GEOLOGY AND PALEONTOLOGY ONLY:—First Division.—E. W. Claypole, B.A., private study; W. C. Coupland, B.A., University; G. Deane, B.A., Cheshunt; W. H. Harris, B.A., private J. P. Irvine, B.A., University; A. M. Thomson, B.A., private study.

ORGANIC CHEMISTRY, GEOLOGY AND PALEONTOLOGY, AND LOGIC AND MORAL PHILOSOPHY ONLY.—First Division.—P. Magnus, B.A., University.

SECOND B.A. EXAMINATION:—First Division.—J. H. Backhouse, University; G. S. Barrett, Lancashire Independent; J. Bell, Trinity, Dublin; E. J. Broadfield, Owens; A. H. Byles, Lancashire Independent; G. A. Christie, New; J. M. Collins, Flounders' Institute; W. Coxeter, University; A. Duncan, Glasgow Training; J. Fayle, University; H. M. Foot, Regent's-park; J. Greenwood, University; A. W. K. Griffith, Spring-hill; S. S. Grubb, University; N. J. Hannen, University; J. E. Hannum, New; N. E. Hartog, University; J. Naylor, Spring-hill; R. Pennington, Wesley College, Sheffield; H. Phillips, Rawdon; C. Stibbert Slater, Spring-hill; P. H. Wicksteed, University; W. Wooding, Spring-hill; F. W. Conquest, A. D. Crake, F. Crisp, J. E. P. Davey, G. Dewdney, C. Ford, W. Hargrave, A. S. Harvey, G. Letting, W. Martin, R. V. Pope, J. Roy, T. H. Waller, T. J. Wheldon, and R. Wormell, private study. Second Division.—J. P. Aspinall, Ushaw; A. Clark, West of

England Dissenters' Proprietary School; R. S. Dale, Owens College; T. Jones, High School, Bishops Stortford; F. J. Leese, Regent's-park; A. C. Macpherson, King's College; R. Marks, Highbury School; S. P. Moore, New; S. Peeke, New; W. Owens, Queen's, Liverpool; T. L. Pearson, University; T. G. Sykes, Wesley College, Sheffield; J. R. Wolstenholme, Spring-hill; J. H. Amps, J. L. Bere, W. W. Cooper, W. Durban, J. Elliott, J. H. Gough, W. H. Gray, T. C. Hatton, J. Leeds, T. C. Lowe, H. J. Merriman, D. Morris, S. Player, S. B. Provis, J. S. Shedlock, J. Slack, A. Smith, and J. P. Wills, private study. In the first division C. Le Neve Foster passed an examination in classics only.

THE CONVICT MULLER.

Up to last evening Franz Muller, now under sentence of death in Newgate, had shown no inclination to confess the crime of which he has been convicted. Knowing, as there is reason to believe he does, though the fact has been carefully concealed from him by the prison authorities, that efforts are being made by the German Society to procure a commutation of the sentence, his reserve occasions no surprise. The impression among the authorities is that, if he confess at all, it will not be until the very last. On Monday, again, Mr. Sheriff Bealey paid him a visit, as did also the Rev. Mr. Walbaum, the minister of the German Chapel in St. James's, who has spent some time with him daily since his conviction. The convict also attended the service in the chapel. He has always shown a disposition to profit by the religious consolation which has been offered him since he received sentence, but in other respects he has been reserved, cold, and unimpressionable, without in the least, however, being disrespectful to those about him. The prisoner's countenance, which at times during the trial was pale and careworn, is said to have assumed its wonted hue and expression, and altogether he is described as being in high health. Copies of the Scriptures, both in German and English, and religious tracts, are sent to Muller from day to day at the prison in considerable numbers. He spends much of his time in reading—the Bible principally. His father and mother and a sister, it is said, reside at Saxe-Weimar. He wrote a letter to them a few days ago. It was in German, and in it he only slightly alluded to the crime of which he had been convicted, without saying either that he was innocent or guilty.

On Monday morning the members of the German Legal Protection Society are said to have had a meeting at Seyd's Hotel, Finsbury-square, for the purpose of settling the draught of the memorial they mean to present to the Home Secretary from respite of the sentence. Before separating the memorial was unanimously adopted, and they resolved to forward it to Sir George Grey this (Wednesday) morning. In the meantime a special committee of the society are publishing an elaborate report, describing minutely the whole of the steps they have taken from first to last to clear up what they regard as the mystery attending the murder, and particularly to ascertain the movements of the prisoner about the time of its commission, and how he came into possession of the watch and chain of Mr. Briggs. It is, in fact, the whole story of the defence told over again, and embodying besides statements which were not legally admissible in evidence on the trial, but which they regard as throwing additional light upon the matter, and justifying the course they took in defending him.

Monday next is the day fixed for Muller's execution. It is said that the judges who tried him have, in reply to Sir George Grey, stated that they considered the evidence entirely conclusive, and that they saw no reason to doubt the propriety of the verdict.

Postscript.

Wednesday, November 9, 1864.

AMERICA.

The Damascus brings advices to Oct. 29th, two days later.

On the 27th, General Grant made a reconnaissance in force on the left with Hancock's and Warren's corps, with a view to bring on an engagement. The Confederates attacked Hancock, who repulsed their assault. Finding the Confederates strongly entrenched at all points, both corps withdrew to a position a little in advance of their former lines. Butler made a simultaneous reconnaissance on the right without finding any point unguarded. There were casualties on both sides. On the right, Grant captured 900 prisoners. The Confederate General Dearing is reported killed.

General Grant has agreed to a proposition from General Lee permitting the furnishing of extra supplies and clothing to the prisoners of war upon either side by their friends or their respective Governments. The agreement allows the Confederates to ship from abroad the supplies for their prisoners.

The Confederates are reported to be in strong force, and to be reorganising in the Shenandoah Valley. Their cavalry occupy Fisher's Hill, their main force being at Newmarket. Sheridan is at Cedar Creek.

Stanton reports Hood threatening the invasion of Tennessee.

Beauregard has issued an address granting an amnesty to absent soldiers returning within thirty days. He says he joins the army full of hope and confidence in the struggle, to strike a blow which shall bring success to the Southern army and triumph to the cause of peace and to the country.

It is rumoured at Louisville that the Confederates have captured Paducah, Kentucky.

Price's army is reported routed, dispersed, and driven below Fort Scott, closely pursued by the Federal cavalry. The Federals have captured Generals Marmaduke and Caleb, and a large number of Price's prisoners and several guns. 500 of Price's troops have crossed the Hannibal and St. Joseph Railroad, moving northwards.

Resolutions passed by the Southern Governments declare their firm, unalterable purpose to maintain the rights of self-government, establish their independence, and uphold the State rights and sovereignty, or perish in the attempt.

A resolution has been introduced in the Alabama Legislature declaring that if the Democratic party be successful Alabama will be willing to negotiate on the basis of the Chicago platform, if other Southern States concur.

Mutual accusations of frauds in the matter of soldiers' votes are made by the Democrats and the Republicans. Gross frauds by the Republicans have been discovered in Indiana, and the Democratic agents for the State of New York at Washington and Baltimore have been arrested.

The Court of Appeals has refused an injunction against the Maryland anti-slavery constitution, which has been proclaimed by the Government of the State.

The Canadian Conference has been adjourned.

Gold 120½ premium on the 29th.

The Prince and Princess of Wales will arrive at Knowsley on Wednesday evening, the 16th inst. They will remain three days as guests of the Earl and Countess of Derby, and on the following Saturday go to Sandringham.

Lord Wodehouse, the new Lord-Lieutenant of Ireland, made a state entrance into Dublin yesterday. His Excellency met with a cold and formal reception.

As his last official act, the Lord Mayor yesterday threw open Southwark-bridge free of toll to the public for six months.

Yesterday morning Viscount Amberley, eldest son of Earl Russell, K.G., was married in the parish church of Alderley, to the Hon. Catharine Stanley, daughter of Lord Stanley of Alderley. The service was performed by the Very Rev. Arthur Penrhyn Stanley, D.D., Dean of Westminster, assisted by his brother-in-law, the Rev. Charles John Vaughan, D.D., Chancellor of York, Vicar of Doncaster, and the Rev. Thomas Erskine, rector of Alderley.

Yesterday Mr. Alderman Hale, the Lord Mayor elect, was publicly sworn into office in the Guildhall, in the presence of the retiring Lord Mayor, the rest of the members of the Court of Aldermen, the principal officers of the Corporation, and many of the citizens. To-day, being Lord Mayor's day, he will be escorted from Guildhall to Westminster according to custom, to be presented to the Barons of the Court of Exchequer, and he will afterwards preside at the grand banquet to be given in the Guildhall.

A most horrible murder appears to have been committed in the Plaistow Marshes. Yesterday some boys who were out shooting found partially hidden among the reeds the headless body of a man. A subsequent examination showed that the head had been cut from the body while the hands and parts of the trunk had been eaten by rats. The body was identified as that of a foreigner named Elmshurst, who had lodged at the house of a man named Cole. The deceased was last seen alive on Thursday afternoon. The police have arrested Cole on suspicion of being concerned in the murder.

The adjourned inquest on the bodies of the persons killed by the gunpowder explosion at Erith was resumed yesterday. The evidence took a wider scope than previously, and extended to the manner in which the powder is stored in the Government magazines at Purfleet. It seems that the quantity kept there is enormous, while the safeguards are not very great. The inquest was further adjourned.

The banquet given to M. Berryer in the Hall of the Middle Temple, last evening, was a brilliant affair. The Attorney-General presided, and most of the eminent members of the English bar, including Lord Brougham, Lord Chief Justice Cockburn, and Lord Kingsdown, were present to do honour to the great Frenchman. The Chancellor of the Exchequer was also present, and delivered a speech. M. Berryer spoke in French, and was most enthusiastically received.

MARK-LANE.—THIS DAY.

The supply of English wheat on sale at our market to-day was but moderate. Both for red and white qualities, the trade was firm, and Monday's prices were well supported. There was a fair average supply of foreign wheat on the stands. The demand ruled far from active for all descriptions; nevertheless, previous quotations were fully maintained. Floating cargoes of grain moved off slowly, at late rates. Good and fine barley moved off steadily, at very full prices; otherwise the trade was quiet, on former terms. The market was fairly supplied. The malt trade was dull, and prices had a drooping tendency.

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The Nonconformist.

WEDNESDAY, NOVEMBER 9, 1864.

SUMMARY.

AFTER three weeks of signal and unexpected success, the North London Industrial Exhibition was closed on Monday by the Chancellor of the Exchequer. During that period this remarkable display of industry and skill was visited by more than 200,000 people, mostly of the humbler classes. After meeting all expenses, and providing liberal prizes, the experiment has proved to be so great a financial success that more than a thousand pounds remains to defray the cost of some future exhibition. The theme was one thoroughly adapted to call forth the broad sympathies of Mr. Gladstone, whose closing address was a masterpiece of chastened eloquence. The happy idea of Mr. Murphy and his coadjutors in Lambeth promises to yield abundant fruit. In many of our provincial towns the example of the working classes of South and North London is likely to be followed, and by these "festivals and triumphs of labour" the capacities of our industrial population will be stimulated, and a new argument furnished for conceding to them those political rights which they have shown themselves so well qualified to use with judgment and intelligence.

In the village of Bloxham, near Banbury, another large middle-class school was opened last week, by the zeal and liberality of High-Churchmen, who have already erected similar establishments in Devon, Surrey, and particularly in Sussex. The Bishop of Oxford preached on the occasion, and the Duke of Marlborough and other well-known public men made speeches, the burden of which was the importance of giving to the middle-classes a superior education in strict accordance with the principles of the Church of England, and by this means winning over that important section of the community to the Establishment. Now that middle-class education is becoming one of the great questions of the day, the clergy are, as when the education of the working classes was mooted more than a quarter of a century ago, the first to take advantage of the opening. They are wise in their generation—no doubt believing that if they can get into their hands the training of the young of all classes they will immeasurably strengthen the claims and the prestige of the dominant Church. At a time when there is to be a public inquiry into the whole subject of middle-class instruction, these movements are specially noteworthy. The friends of unsectarian education need to exercise increased vigilance lest this inquiry should be wrested into an occasion for promoting the interests of the State Church, even more than the extension of educational facilities.

M. Berryer, the most eloquent of French advocates, who has taken a leading part in every state trial across the Channel for the last thirty years, from the time of Louis Napoleon's escapade at Boulogne, but always in defence of liberty and against oppression, was last night entertained in the Middle Temple Hall by the Bar of England. It was the happy lot of the illustrious advocate to receive the cordial and well-merited expressions of esteem and admiration from English judges, like Lord Brougham and Chief Justice Cockburn, and statesmen, such as Mr. Gladstone. Such events are adapted to promote sympathy and good feeling, not only between the legal profession of the two countries, but the entire people of France and England. We can only regret that M. Berryer's discriminating eulogies on the English bar were made somewhat at the expense of that to which he himself belongs.

There has been an outbreak of despatches between the French and Italian Governments relative to the Franco-Italian Convention, from which it appears that both parties to that treaty reserve to themselves liberty of action in case the Romans should rise against their Pope-King. M. Drouyn de Lhuys put sundry categorical questions to the Italian diplomatists, which they have had no difficulty in answering, except whether they regard Florence as the permanent capital of the kingdom. That question is completely evaded. Nevertheless, the *Constitutionnel* is instructed to say that there is a complete understanding as to the sense and scope of the Convention between the two Governments, while the Ultramontane journals of Paris lugubriously bewail the French Minister's "vague" language—the *Gazette de France*, expressing itself "profoundly sad" that M. Nigra, immediately after an interview with the Emperor, should be found nailing his colours to his first despatch, and, above all, to the Cavour programme—"a free church in a free state." It is remarkable that, amid this war of protocols and newspapers, the French Episcopate remains profoundly silent.

But the Italian Parliament is girding itself for a monster debate on the subject which, if all speak who have inscribed their names, may last for a month to come. The discussion opened on Monday, when General Marmora produced a despatch he had just sent off in reply to the French Minister's new gloss upon the Treaty. The Chamber was satisfied; and perhaps its *cacothetes loquendi* may be thereby somewhat abated. The Parliament has a heavy task before it. Not only are the French Convention and the removal of the capital to be discussed and voted upon, but a very heavy budget to be examined, and means found to meet a deficit of eight millions sterling, the result of maintaining armaments beyond the strength of the country. "National aspirations," however patriotic, when fully indulged, are very costly. Army and navy reductions, muleting the pay of *employés*, increased duties on corn, salt, tobacco, and postage will not suffice to meet the case. Signor Sella, the Finance Minister, proposes also to collect the land tax a year in advance, which is a forced loan in all but the name. His statement, we are told, "fell upon the House like a thunderbolt," and especially the last demand. But the money must be had, and probably the Italian Parliament, inspired by the sacrifices which their King has voluntarily made, will accept this unpalatable but necessary budget.

Up to nearly the end of last month, the conference of the British American provinces was in session at Quebec, discussing the complicated details of the new Federative scheme. It adjourned on the 28th. As it sat with closed doors, the proceedings of the delegates of the six provinces represented are very imperfectly known. But they appear to have decided in principle upon union "under one flag, and that the flag of England," and in favour of a customs union with one tariff, a representative assembly of 150 members, an Upper Chamber appointed by the Crown, and a British Governor-General, who shall have the power of nominating the Lieutenant-Governors of the several provinces. The Conference desires to include the Pacific provinces in the Confederation. The report of a banquet given to the delegates seems to indicate that, with patience and calm discussion, all the difficulties in the way of constituting a British American Confederation will eventually be overcome.

General Sheridan's late victory in the Shenandoah Valley does not appear to have borne very substantial fruits. Both himself and the Confederates occupy nearly the same position as before that battle. In the South-West, the Southern army under Beauregard and Hood, driven off from the trunk line between Atlanta and Chattanooga, is meditating an attack on Sherman's communications through Tennessee. In the neighbourhood of Richmond, Grant attempts in vain to provoke his great antagonist, weakened by the successive defeats of Early in the valley, to a conflict in the field. By the skilful combinations of Rosecrans, General Price has been driven ignominiously out of Missouri. A naval and military attack on Wilmington, now the chief port of the blockade-runners, was likely to come off before the Presidential election.

That momentous issue was to have been decided yesterday. In anticipation of the event, angry charges were being made, both by Republicans and Democrats, of the forgery of votes, and the falsification of the returns for the State electors; while the Governors of the Confederate States assembled in session have taken fresh occasion to declare the firm, unalterable purpose of the Southerners to maintain the rights of self-government, establish their independence, and uphold the State rights and sovereignty, or perish in the attempt.

THE DANO-GERMAN TREATY OF PEACE.

THE text of the Treaty of Peace between Denmark and the German Powers, Prussia and Austria, has now been published. Like most documents of the kind it reads smoothly enough, and exhibits in some of its minor provisions, a decent regard to equity, whilst, of course, it leaves out of sight the rapacity, the impatience, the violence, and the palpable infractions of the public law of Europe, which have characterised the process by which it has been obtained. Its provisions represent the formal and quasi-legal penalty which Denmark has had to pay for pushing to unjust and intolerable extremes her craving for an expanded nationality—but they leave out of sight the ruinous loss of life and property which she has incurred in her struggles to escape that penalty. On the other hand, its stipulations speak plainly enough of the present success which has crowned the outrageous international conduct of the German Powers—but they do but barely suggest the political difficulties and dangers which conquest has brought with it. On the whole, one cannot but conclude that an immense amount of human suffering and crime has been occasioned for ends which have a most insignificant and inappreciable bearing on human happiness in the future—that the sanguinary contest has settled nothing beyond an interminable local squabble—and that, in the settling of it, principles of action and means of coercion have been resorted to which, in their issue, will cost incalculably more than any party will eventually gain.

The main articles of the Treaty bear hard upon Denmark. The Danish King renounces all his rights over the Duchies of Schleswig, Holstein, and Lauenburg, in favour of the King of Prussia and the Emperor of Austria, with all the islands appertaining to Schleswig—gives up, or makes compensation for, all German, Austrian, or Prussian ships, which have been captured during the war, and holds himself accountable to charterers and freighters of ships, as well as the owners of cargoes, for all expenses and direct loss which can be proved to have resulted from such embargoes—reimburses all sums paid into the Danish Treasury by subjects of the Duchies, by communes, by public institutions, and corporations, as deposits, caution moneys, or trust funds—hands over to the commissioners of the new Government of the Duchies all titles of possession, documents of the administration, and of the courts of civil law, connected with the ceded provinces, now in the archives of the kingdom of Denmark—and supplies the allied troops with whatever provisions and means of transport they may require during their stay on Jutland territory. On the other hand, in return for certain Jutland possessions lying south of the frontier line in the district of Ribe, Denmark is to receive an equivalent portion of the territory of Schleswig—will be paid twenty-nine millions thalers (Danish currency), as the share of the national debt of the Danish monarchy falling to the charge of the Duchies—will have the ships and cargoes captured by German cruisers returned to her, and the money value of the contributions levied in Jutland deducted from the compensation she is pledged to pay on account of the ships she has herself captured—is relieved by the Duchies of Schleswig and Holstein of the burden of the remainder of compensation money for the former possessions of the Duke of Augustenburg—is to be repaid a proportionable share of certain pensions charged upon the Duchies—and will be entitled to the return of deposits, caution moneys, or trust-funds, paid by Danish subjects, communes, public institutions, and corporations, into the treasuries of the Duchies. No one compromised on either side during the late events is to suffer in consequence. The ratifications of the Treaty are to be exchanged within three weeks, and three weeks thereafter Jutland is to be completely evacuated by the allied troops. The trade and navigation of Denmark and of the ceded Duchies will mutually enjoy all the rights and privileges of the most favoured nation in both countries.

We have reserved for separate mention the shortest and most unexpected article of the Treaty—"The Governments of Austria and Prussia shall be repaid the expenses of the war by the Duchies." This is the happy privilege obtained after ceaseless agitation, and ultimate insurrection. The German-speaking inhabitants of Schleswig and Holstein will have been delivered from Danish rule, and will have gratified their sentiment of nationality. Hereafter they will form a portion of the German Confederation, under the government of an Augustenburg, an Oldenburg, or Prussia, as the course of events may determine. They have their whistle, and now they are bound to pay for it. The whole expenses of the war, and a proportionate share of the public debt of Denmark, to say nothing of

the inconveniences they have suffered in consequence of a military occupation, and of actual hostilities, will be found, we imagine, a much heavier price to pay for their final severance from Denmark than they had in the least anticipated. Possibly, they may acquiesce without much dissatisfaction in the exchange, for their hatred of Danish dominion had risen to the height of an uncontrollable passion. We could sincerely wish that the result will please them in the end. "With a great sum" they "have bought" their "freedom." No one can have the heart to wish that they may be disappointed. All Europe will rejoice most unfeignedly that the Schleswig-Holstein question has at last got a solution—and if that solution turns out to be one in which the inhabitants of the Duchies can henceforth live in quiet, none will grudge them, most will wish them, a due share of prosperity.

Denmark loses Schleswig, Holstein, and Lauenburg, in addition to the heavy losses she has incurred by the war. We know not that she has much to deplore except the fruitlessness of her sacrifices. These, however, it would now be ungenerous to cast in her teeth. She has sunk into an inconsiderable Power; but her subjects, when once they have digested their humiliation, will probably have but little reason to regret it. A homogeneous population, an advantageous geographical position, and free political institutions which will be unchecked in the development of their fruits, will be an ample good, even when dissociated from the privilege of being accounted a potent nation. The germs of prosperity and moral greatness still left within her narrowed borders, will ripen all the more easily now that she is freed from discontented provinces. There is no reason in the nature of things why she may not be as devoid of care as Holland or Belgium. Purged of her national pride, she may yet cultivate with zeal and success that high character for courage, industry, morality and generosity which will win and retain for her the respect of surrounding peoples. She still holds fast her individuality, and it will flourish none the less for having been divested of extraneous incumbrances.

The aggressive Powers, parties to this Treaty, have now played out their game, as far as Denmark is concerned. They have taken care to reimburse themselves the pecuniary expense—they can never fully repair their loss of character. They have deceived the Duchies. They have deceived the minor Governments of Europe. They have deceived the great maritime and Western Powers. What will come of it? Will their home difficulties be thereby extinguished? Will they be greatly diminished? They have created precedents which, if followed by France or Russia, may terribly hamper their movements, and cut them off from sympathy and help. They have wantonly put themselves beyond the pale of European public law, and have selfishly weakened the security of treaties. The evil deed will be sure to come home to them, perhaps, at a most inconvenient season.

SLAVERY IN EXTREMIS.

No protestations, no denials, no flattering pictures sketched by "special correspondents," can wholly conceal from the world the various evidence which exists of the utter prostration of the Southern Confederacy. It must be admitted that the people of the States included in that Confederacy have exhibited a self-sacrificing loyalty to the central Government worthy of a better cause. They have hardly winced under the severest conscription. They have given up, with exceptions determined only by the public interest, every male inhabitant between the ages of seventeen and fifty, to the military service of the country. They have been heavily taxed. They have submitted to the loss of all the luxuries they were used to import from abroad. They have parted with many of their personal and political liberties. They have erected their Government into a great central despotism, and have fed its power unsparingly with men and means. Nevertheless the tide of invasion gradually gains upon them. The mere weight of the North strains their energies to excess, and is plainly rendering their condition intolerable. They may contrive by able generalship to vary the fortunes of war in their favour—but when we learn that the most terrible pressure is being employed to feed Lee's army, that desertions from the ranks and evasions of military duty have thinned the Confederate forces of at least a third of its nominal strength, and that resort is now being had to the men who were exempted by authority from the State conscription, we cannot question the correctness of the inference that the Confederacy is at its last gasp.

If anything further were needed to convince us of the desperate position of Jefferson Davis's Government, it is supplied by the intelligence

recently brought to hand. The Governor of Louisiana addresses a pithy letter to the Hon. James A. Seddon, the Secretary of War, at Richmond, urging it as the duty of Congress, at the coming session, to free all slaves able to bear arms, and to put them into the field at once. "They will make much better soldiers," he says, "with us than against us, and swell the now depleted ranks of our armies." The *Richmond Enquirer* strenuously urges the adoption of the same measure. "The conscription of negroes should be accompanied with freedom, and the privilege of remaining in the States; this is no part of abolitionism, it is the exercise by the master of the unquestionable right of manumission; it is remunerating those who defend our cause with the privilege of freedom."

We have in our midst a half million of fighting material, which is property—shall we use that property for the common cause? Justice and policy demand that we make free men of those who fight for freedom. We conscript the master, and we impress his horses, cattle, wheat, and every other property except slaves. This very exception is an imputation that this war is for slavery and not for freedom. By conscripting the negroes we show to the world the earnestness that is in our people; we prove to our enemies that, at the moment of our supposed exhaustion, in the fifth year of the war, we shall meet them with larger armies than we have before raised; and we explode the false accusation that we are fighting for slavery, or a slaveholders' Confederacy." The *Enquirer* does not doubt the soundness of the policy which would trust the negroes with arms—entertains no fears at all upon the subject. Should Mr. Lincoln's re-election to the Presidency, which was decided yesterday, have been carried, as there is every indication that it will have been, the South will probably be driven upon its last resource, and will be compelled to put into the field a large army of free negroes.

The prospect opened up to our view by these probabilities is truly appalling. The sanguinary struggle deepens and becomes fiercer as it verges upon its close. We are not, however, so sure that the governing class of the Confederacy, the owners of slaves, by whom, for the most part, the seats in Congress are filled, will view with equal favour a proposal which directly frustrates the object with a view to which they seceded. Men's desires, it is true, change with their circumstances. But to place in the Confederate ranks all able-bodied negroes—all who are capable of bearing arms—and to place them there as free men, will, in fact, inflict upon the system of "compulsory servitude" a mortal blow. Nothing will thenceforth remain of it but its responsibilities and incumbrances. The whole policy, as such, falls to pieces. The peculiar institution is shattered. The sentiments, customs, and laws which have grown up around it are all but destroyed. Should the proposal be carried into effect, what valid motive of profit or of policy will remain to perpetuate the system? The slave-owners, we apprehend, have all along seen this. From all laws of conscription and impressment they have hitherto exempted slaves—to such an extent that other classes of the white community are beginning to cry out that this war is for slavery rather than for freedom. Congress may, indeed, in despair, yield to the demand; but, in that case, not perhaps even yet an immediately impending one, negro slavery, as a social institution in America, is as good as gone. Whatever be the issue of the war, the resuscitation of the system will be substantially impracticable.

Nor are we quite convinced of the safety of arming 200,000 freed negroes in the South. Drill and discipline may, doubtless, do much; but neither drill nor discipline will conceal from such a body of armed men, when in presence of the enemy, that their fate is in their own hands. It is problematical to what extent negroes will meet negroes in hostile collision, or how far sympathies of race, of blood, and of possible relationship, will be overborne by the stern dictates of military authority. At best, it seems to us to be a fearful experiment, and its failure or success will perhaps decide the struggle between North and South.

We hope we are not wicked enough to contemplate the possibilities involved in this new proposal with any lack of due concern for the miseries occasioned by a bloody strife such as that which now desolates the continent of America. On the contrary, we stand by and gaze upon it in dismay. But we are none the less convinced that the good which will come out of this astounding evil will more than compensate for any passing misery. We do not say that the negroes or that their European friends will be temporarily benefited by the sudden and violent emancipation of the former. We do not contend that the process is the wisest and best, nor that it may not prove to be the worst that could have been adopted. But we do hold that to extract from the vitals of a great people a moral cancer that has been feeding upon their best life, and to rid

them of an enormous crime which for years past has paralysed their conscience, demoralised their public and political life, and debased all their standards of morality and religion, is a result which may reconcile one to a large amount of suffering and loss meanwhile. The extinction of slavery is the extinction of an unnatural, a contagious, a self-diffusing national crime; and, however appalled we may be by the severity of the operation by which it is put an end to, we are unable to profess a wish that it should now be let alone.

LIFE IN BETHNAL-GREEN.

THE report of an inquest held in Nicholl-street on Saturday, on the body of an infant, gives us another glimpse into a Bethnal-green interior, and the mode of life among the poor of that district. Number 14½ in that street is tenanted by nineteen persons. In the top front room a family of five persons are herded together, for the use of which the large sum of 2s. 6d. a-week is paid. One has since been removed to the hospital for fever. In the adjoining room lives a single woman. The two rooms underneath are occupied by a family of three persons, and the front cellar is used as a workshop. In the back cellar dwelt last week George Collinson, a labourer, his wife, and five children; and it was the death of his youngest child, an infant of nine weeks, which occasioned the inquest referred to. The appearance of this underground abode, as viewed by the coroner's jury, is thus described:—"It was about 6½ feet high and 9 feet long, by 8 broad. The glass in the sunken window was broken, and thus the air was rendered less fetid. The furniture consisted solely of two backless and bottomless chairs, across one of which was nailed a board that did duty as a table. A very small bundle of shavings in the corner served as a bed; there were no bed-clothes."

This was the "home" of Collinson and his family. The poor man, who has fourteen years' good character, seems to have got a precarious livelihood by odd jobs, which brought him in on the average five shillings a-week. Early in September, Collinson and his family—the little furniture they had having been seized for a few weeks' arrears of rent—went into Bethnal-green workhouse. Himself, wife, and one child had the fever in "the house," the two eldest so badly that they were placed in the hospital. Overcrowding and want of adequate nourishment were, no doubt, the cause of their illness. Here they were "well treated," but the poor man, not wishing to be a burden, and thinking that work was to be had, left the workhouse with his family on Tuesday week. But they "found they could not get into any place," and were glad again to take refuge in their underground cellar. Though really too weak to work, Collinson had earned a trifle since he left "the house," but the family mainly depended upon the 3s. 6d. a-week wages of the eldest boy, and refused to make further application to the parish for relief, "though they had had neither meat nor beer since they left the workhouse." The mother was of course unable to suckle her child, and could only give it "halfpennyworths of arrowroot two or three times a-day, or in the middle of the night, just as they could manage the money." It died from exhaustion produced by diarrhoea, "resulting from want and exposure," and was so emaciated before its decease as to weigh only six pounds. Mrs. Collinson is described in the report of the inquest as "a miserable-looking woman, who appeared to be in a dying state," and will probably soon follow her child to the grave. Indeed, the health of the whole family seems to be seriously impaired by fever and starvation.

Such cases as these are, unhappily, so common, that it is only when an inquest is held and reported that they excite attention. Hundreds of our fellow creatures thus struggle awhile, and pass off the stage of existence. How many poor children die off prematurely and without a sign before the battle of life is commenced, the Registrar-General's return weekly but briefly records. With the knowledge we have of the condition of the poorer districts of London and all our large towns—the overcrowded, unhealthy dwellings, the total neglect of sanitary precautions, and the ignorance, carelessness, and injurious habits of the poor, the wonder is, not that so many children die, but that so many survive. Official inquiries and coroners' inquests have abundantly shewn during the last year or two that the case of the Collinsons is the case of hundreds of other families in the poor districts of the metropolis, and that 14½, Nicholl-street, Bethnal-green, is the type of hundreds of other houses, in which disease and want are, with more or less activity, undermining the health and vitality of their inmates. Intemperance is a giant evil, but by no means the sole cause of

misery among the poor. In this instance, the family had the character of being "sober, well-conducted people," and the head of it was evidently a man of independent feeling, too high-minded to become a burden on the parish, even when his claims to relief were well founded.

Collinson and his family were the victims of misfortunes to which all are more or less liable. But his peculiar misfortune was, that he had no special claim upon parochial charity or private benevolence. Such must be more or less the case in crowded populations. The weakest go to the wall. He did not belong to Bethnal-green. "We were being passed to Shoreditch," said his wife at the inquest—how many poor wretches are ever passed on to St. George's, Hanover-square?—and at Shoreditch they were refused admission into the casual ward till twelve o'clock at night, and obliged to sit on the stones exposed to the cold night air. It is, no doubt, very cruel of the parochial authorities to treat the destitute thus severely. But it is to be borne in mind that the whole of this eastern district of which the above parishes form a part, is more or less pauperised; and the rates are so enormous, that the guardians instinctively strive to keep them down to prevent the parishioners from being overwhelmed with the pressure. And what can private benevolence do amid such an ocean of destitution? The poor of London are more and more driven away from the neighbourhood of the rich into localities where they herd together in inadequate abodes, and help each other as best they can; while the wealthy and well-to-do are thus relieved, not only of all legal claims, but of those responsibilities which near proximity entails.

Is it not an equitable principle that the wealth of London should support the destitution of London? How far this is from being the case is notorious. The poor-rates of Bethnal-green and the adjacent parishes are double or treble those of most West-end parishes. If an equalisation of rates throughout the metropolis is at present unattainable, some approach to that equitable arrangement might be made. Last Session the Government carried a Bill to provide refuges for the vagrant, houseless poor in the metropolitan districts, to be chargeable upon the common fund of unions. The principle is a sound one, and if extended to the resident poor,—as recommended by the committee who sat on the subject—would go far to meet the glaring inequalities of the present system of relief, remove one of the great obstacles to the erection of better dwellings for the industrial classes, and render less frequent such painful incidents as that just disclosed before a coroner's jury in Bethnal-green. Surely the hard-working poor of London are as much deserving of legislative intervention as the destitute wanderers who prowl about our streets at night!

SISTERS.

We have always held that great allowances should be made in one's estimate of character for men who have had the misfortune to have no sister. It is presumable, looking at the fact that most families include children of both sexes, that the influence of home life must be wanting in completeness where that is not the case—and, inasmuch as by Providential law the general proportion of males to females shows a slight excess of the latter, there is some ground for the inference that sisters exercise a more important influence upon brothers, than brothers upon sisters. Either sex, no doubt, acts beneficially on the other—and the entire absence of either from the domestic group is a misfortune—but the most so where there are no girls. A woman in her maturer days suffers less disadvantage from having been reared in a family exclusively female, than a man in one exclusively male.

What an exquisitely beautiful relation is that of sister to brothers, and what an important element in the formation of character! How fitting it is that the earlier influences which permeate a man's nature should tend to stimulate in him the development of his affections. For it is in the nature of men, far more than of women, to live in themselves, as, also, it is an obligation more proper to their distinct sphere of duty to be more self-reliant. They are appointed to do the rougher work of life. Their organisation, instincts, needs, habits, favour the growth of fibre, and the increase of hardness. The qualities requisite to their success in life are to be sought mainly within the compass of their own being. They draw their sap, if we may so say, from a soil especially, if not exclusively, their own. And they are apt, as every one knows, to convert that sap into mere wood—tough, knotty, self-sustaining, isolated. How wisely arranged, that the atmosphere which environs the earlier days should be that of tenderness, affection,

purity! It is this atmosphere which brings out blossom and fruit from the sterner stuff of manhood, whereby it diffuses the fragrance of its own virtues to the sensible and appreciable enjoyment of others. A man needs to be bathed day by day in the warmth of womanly affection, to prevent him from hardening into a mere embodiment of self-will. Without it, his life mostly settles into an impermeable, concrete egoism, which imparts nothing of what it absorbs and assimilates.

Sisters do not know all the extent of their power. Perhaps it is as well that they should not know it. During their earlier years, at least, any influence which goes forth from them must do so unconsciously to them. We sometimes think they might be trained by judicious method into a more thoughtful and intelligent use of it than is common, although we are free to admit that the attempt would require the most delicate handling, and even then would not be free from danger. Where the girls of a family are taught to value for themselves right ends, their instincts may generally be trusted to turn their companionship with boys to good account. To them it belongs, after a while, to keep up for their brothers home attractions. Parents are not always qualified to do this. They seldom retain the freshness and vivacity of feeling which childhood and youth imperatively crave. They are encumbered with cares. Large draughts are made upon their stock of animal spirits by the routine duties of every day, and by the heavier trials which occasionally befall them. With the best intentions, and in spite of the most disinterested love, their liveliness soon flags, and they are wearied out by an elasticity which is proof against fatigue. They can, indeed, if they please, divest home of its principal charms; but they cannot always make the power of those charms *supreme*. But sisters can more than supply any gradual diminution of the attractions of the home circle arising from these causes. Their ability to lure from outside its limits back to its centre the restless and impulsive wanderings of boyhood is all but irresistible when rightly directed. If it is seldom exemplified in fact than affirmed in theory, it is because, for want of wise guidance, it wastes itself in mistimed or misplaced efforts. The application of it is too commonly left to chance, and hence one of the most potent and fascinating of home influences is either not duly exerted, or exerted in vain.

It is a good thing to find in the family programme as great a breadth of occupation as possible made common to children of both sexes. So long as the work be not inappropriate to either, the wider the area in which they can work together, the better. The same thing is true of their recreations. There will always be points enough of distinction between them—it is a true policy, therefore, to extend and multiply what we may call points of intersection. Languages, reading, composition, geography, music, drawing, might, during childhood, be pursued in class by girls and boys of the same family—and may, in adolescence, furnish both studies and amusements in common. Girls always have, are sure to have, enough of these to themselves—all kinds of fancy and ornamental needle-work, and the manufacture of the innumerable knick-knacks of taste belonging to the feminine sphere. Our notion is that, under judicious parental guidance, the breadth of time covered by employments which are exclusively those of the gentler sex, or the rougher one, as the case may be, might very advantageously be contracted, and that the interval usually devoted to those which belong equally to both might be greatly extended. What is wanting, and, we may add, wanted, in most families is that the surface of attraction presented by sisters to brothers should be made, by the choice and pursuit of their earlier work and play, much broader than it now is—and that an aptitude which is felt to be so desirable in the most critical stage of life should have been prepared for and superinduced by a training conducted throughout childhood with a steady view to it.

A sister's influence upon her brothers, however, is not by any means available for home purposes alone. It combines with that of her mother or her mother's memory, to purify their heart's blood when they breathe, as to some extent they must do, the vitiated atmosphere of overcrowded modern life. It is as a balsam to revive and invigorate the vital currents of their moral nature. The thought of sisters at home—of their gentleness, their disinterested love, their delicacy and purity, is, or should be, to most young men, a powerful preservative against the contagion of immoral scenes and solicitations. Their image, just in proportion as they have attained the loveliness, physical, intellectual, and moral, of which they are capable, wonderfully inspires conscience and infuses the energy of life and

love into its sterner dictates. It helps to ennoble the man, by sometimes drawing his thought and care and effort a little out of himself. By stimulating the holiest passion of his nature to busy itself in interweaving his sympathies with healthful, beautiful, refining pleasure, it takes him into higher regions of work and enjoyment, thereby lifting him above the reach of grosser temptations.

The full influence of sisterly affection in beautifying and brightening family life, and in preventing brothers from flying off too early into outer society, is only exerted, perhaps, in those homes in which the eldest child is a girl. Many a husband and wife have felt and expressed serious disappointment when their first-born has been of the gentler sex. If they could anticipate all their after history, they would discern much greater reason for special thankfulness. The eldest child generally wields, for some years, the highest and most plastic influence over the others, and it seldom turns out unfortunate that such influence should be associated with the distinctive qualities and tastes of woman's nature. Nevertheless, in a family of boys, a wee sister, a late comer, is often a magical source of affection and bond of unity. It is difficult to choose which one would have, and, since the choice is not left with us, it is all the easier to accept as best for us and for ours whatever distribution of the sexes Divine Providence may have settled for us. Thus much, however, we may say, that when families have grown up into adolescence, we have seldom heard parents regret that the earliest and greatest share in the formation of character was assigned, by reason of their age, to girls rather than to boys, or that in preparing young minds for the coming battle of life hearts took the precedence of heads.

Yes! 'tis a beautiful relationship, that of sisters to brothers—temporary mostly, it is true—for sisters possess a strange propensity to develop into wives and mothers, and to transfer their supreme love to a new home—but, while it lasts, very dear, very near, very pure, very influential. And, although it is transcended in power by those other relationships which we have just mentioned, it mostly shows itself constant and true. Let us bless God for it—and never let us forget that all that is lovely in it is but an imperfect type of a corresponding or analogous aspect of loveliness which attaches to the character of God Himself.

Foreign and Colonial.

FRANCE.

On Monday the Papal Nuncio, Monsignore di Chigi, was received by the Emperor and Empress at St. Cloud.

The Emperor, Empress, and Prince Imperial left Paris on Monday afternoon for the Château of Compiègne, where, on the 10th, a series of festivities will be given.

It is stated that a heavy loan to carry on a series of public works in the departments similar to those of Paris will shortly be issued. But M. Fould is stated to be opposed to the project.

Apropos of the Franco-Italian Convention, the Paris correspondent of the *Globe* says:—

The extraordinary quiescence of the whole episcopate at the present crisis, and the apparently passive attitude maintained during this interchange of compacts and protocols, is one of the singular features of the situation. Lay enthusiasts have rushed into print. De Falloux has left his model farm, pursuits and piggeries, to protest in a pamphlet, while a like course has been taken by Count Anatole Lemercier and Marquis La Rochejaquelein; but no bishop, not even Dupanloup, has flourished a pen or issued a pastoral. Plantier, diocesan of Nîmes, who on a former occasion denounced Napoleon III. as Pontius Pilate, is alone stated, by a local paper, to have sent round a rather mild circular bespeaking the prayers of the faithful, with a faint sentimental appeal to the known letter of Louis, ex-King of Holland (father of his Imperial Majesty) dwelling on the "hospitality Madame Letitia and other Bonapartes found at the hands of Pius VII. in their hour of adversity." That allusion has been rather used up, if it ever had any cogency. The fallen family did not make Rome a fulcrum for plots of any sort.

ITALY.

In the Chamber of Deputies, on Thursday, the Franco-Italian Convention came on for discussion. Signor Boggio thought the diplomatic documents communicated to the Chamber were insufficient. He demanded that the Notes exchanged between Italy and other Powers since the first despatch of Chevalier Visconti should likewise be brought before the House. General Della Marmora, in reply, said that the Government had already considered that question, and did not think it necessary to communicate other documents than those already submitted. Signor Petrucci asked the Government whether the statements made in the note of Chevalier Nigra really represented the true state of affairs. In reply, Signor Lanza stated that it was not becoming to throw doubt upon a solemn diplomatic act from simple assertions of newspapers. The Minister continued:—"The note of Chevalier Nigra is true and substantiated in

every particular. It is also recognised as such by the two contracting parties."

Signor Monca, amid much sensation, brought up the report of the committee upon the transfer of the capital to Florence. It states that the principal object of the Convention was to put an end to the French occupation of Rome. The national aspirations would not be satisfied by the Convention, but it would prepare the way for their fulfilment by the voice of unavoidable circumstances. By the Convention the Italians are constituted the guardians of the principle of non-intervention in reference to Rome. The report rejects the doubt that that principle would not be carried out loyally, and states that for the present the Convention may possibly cause an increase of the expenditure. The transfer of the capital is an act of home policy, and is the cause and not the object of the stipulations of the Convention. The report further states that the committee have had regard to the different positions of the contracting Governments, and believe every declaration of principle to be both perilous and useless. In conclusion, the adoption of the bill, as proposed by the Government, is recommended.

Signor Ferrari proposed that the Chamber should first discuss whether it was necessary to bring in the bill for the approval of the Convention. After a short discussion the debate upon this previous question was adjourned, and Monday fixed for the discussion of the bill for the transfer of the capital. The report of the committee upon that bill, in conclusion, recommended its adoption conformably to the draught submitted to the Government. A prodigious number of members have inscribed their names to speak. The debate is likely to be very protracted.

On Friday, the Minister of Finance made his statement, according to which 200,000,000 lire were required for the public expenditure to the end of 1864. The Minister did not intend to propose any fresh loans until the financial position of Italy had considerably improved. He announced an immediate reduction of 60,000,000 lire in the public expenditure, 42,000,000 lire of which will be introduced in the Naval Department. The Minister further stated that still greater reductions will be effected by means of the fundamental laws of the kingdom. To cover the deficit of 200 millions the Minister proposed a bill, to come into force prior to the 25th of November, from which he expects an increase of 40,000,000 lire in the proceeds of the tobacco, salt, and other indirect taxes. The Minister also asked for the approval of the Chamber to certain contracts in reference to the Crown property, whereby at least 40,000,000 will at once accrue to the Treasury. He also requested that the landed property tax to the amount of 124,000,000 lire, payable either in silver or coupons of the public debt, should be anticipated, and that authorisation to issue Treasury Bonds to the amount of 36,000,000 lire should be granted to him. Finally, the Minister announced that a bill would be communicated to the Chambers, by which the King spontaneously renounces three millions of his Civil List. (General applause from all parts of the House.) It is asserted that contracts for the mortgage of the Crown lands have been concluded with the Crédit Mobilier, in conjunction with other credit institutions.

Five bureaux of the Chambers have chosen commissioners relative to the budget. They have received instructions to grant to the Ministry the means of meeting the engagements of the Treasury, but, at the same time, to pay regard to the impossibility of the country paying the whole of the land-tax for 1865 in advance.

On Monday Signor Boggio commended the Ministry for their note despatched to Cavaliere di Nigra, the substance of which is given elsewhere. He thought he saw some disagreement in the interpretation of the different notes, and moved the suspension of the debate upon the Convention until consonance had been restored between them. Signor Ferrari supported the motion, and requested the Ministry to state whether the French Government accepted General Della Marmora's interpretation of the "national right."

General Della Marmora rejected the eulogy of Signor Boggio, who, having confounded notes and dates, had formed a hasty judgment and departed from the truth. He positively confirmed Cavaliere di Nigra's notes of the 15th of September, and recommended the Chamber to form a calm decision, carefully and dispassionately weighing the question. Signor Boggio subsequently stated that he did not press for a suspension of the debate on the Convention.

Baron Ricasoli has written a letter to a friend on the subject of the French Convention, and the document has found its way into the Milan papers. It approves on the whole of the Convention—that is, he thinks it is an arrangement which Italy ought to accept. He considers the withdrawal of the French from Rome and the establishment of the principle of non-intervention results of great importance. He asks what Italy can lose by the Convention, and what she has to gain without it. Whatever the inconvenience of a transfer of the capital, Baron Ricasoli thinks the general result will be all in favour of the national objects of Italy.

ROME.

It is now said that Cardinal Antonelli has resolved upon not disbanding the Pontifical army, but intends transforming the troops of the line into gendarmes.

DENMARK AND GERMANY.

The official text of the Treaty of Peace, consisting of twenty-four articles, together with the protocol re-

fering to the evacuation of Jutland, has been published. The evacuation of Jutland is to be effected within three weeks, and the Danish rule to be re-established in the provinces on the day of the ratification of peace. The essential points of the treaty are:—All treaties concluded between the contracting parties previous to the war, and hitherto uncancelled, enter again into force. Denmark renounces all rights to the Duchies in favour of Austria and Prussia, and recognises their further disposition by those Powers. The cession of Schleswig comprises also all the islands thereunto belonging. To facilitate the settlement of the frontiers of that province, Denmark cedes all the Jutland dependencies south of the district of Ribe. On the other side, an equivalent portion of Schleswig, including the island of Æroë and some other portions of territory which serve as connecting links between Ribe and Jutland, are left to Denmark. A commission will determine the frontier line and arrange the territorial settlement. The portion of the public debt allotted to Denmark amounts to 29,000,000 thalers, and Austria and Prussia guarantee that the same shall be paid to Denmark either in cash or in bonds. A compensation will be paid to Denmark for the contributions levied in Jutland, while the Duchies reimburse the allies their war expenses. The vessels and cargoes captured on either side during the war will be restored or the owners indemnified. Denmark and the Duchies mutually return all deposit moneys, and all pensions payable in either country will be continued. Denmark undertakes the charge of the various Crown lands. Soldiers or sailors inhabitants of the Duchies serving in the Danish army and navy may leave the service or remain without prejudice to themselves. As regards trade and navigation, each contracting party is placed on the footing of the most favoured nation.

The Danish Rigeraad was opened on Saturday. The speech from the Throne deplored the unhappy result of the war waged against the great German Powers, and the hard conditions of peace which had been imposed upon Denmark. The King hoped that the Rigeraad would resign itself to the heavy misfortunes which have befallen the country. His Majesty will shortly submit to that body a bill for making the necessary changes in the November Constitution.

The Emperor of Russia left Berlin on Saturday on his return to St. Petersburg. He had previously conferred upon the French Ambassador, Prince Talleyrand, the Order of the Black Eagle.

A semi-official journal of Berlin says:—Prussia, Austria, and Holstein can scarcely be expected, after the final conclusion of peace, to pay for the maintenance of the troops of the other German States who may chance to occupy territory ceded to the great German Powers. In what manner Hanover and Saxony will settle the matter with the other minor States is not for us to discuss.

AUSTRIA.

The retirement of Count Rechberg is considered to be a sign that the Austrian Government will pursue a policy more independent of Prussia.

The *Oesterreichische Zeitung* says:—

The scheme of a congress is again being discussed, and confidential interviews on the subject have taken place between the representatives of some courts. The King of the Belgians takes an interest in the success of the scheme. The principal difficulty is the position of Austria in the Italian question. Hopes are, however, entertained that the basis of a compromise may be settled, and that neither Rome nor Venetia will be discussed. The entry of Schleswig into the German Confederation would be one of the questions to be treated by the congress.

RUSSIA.

It is announced in Warsaw and other places that the military commanders of the kingdom have received orders from their superiors not to make arrests except in pressing cases, but, says the *Post*, notwithstanding this order, arrests are made in Poland from day to day. A great number of persons are arrested in consequence of the denunciation of those already in confinement. It also often happens that men sent out of Poland are brought back in order to be confronted with others who may have been arrested afterwards.

The Russian journals state that small bodies of men continue to hold together in various parts of the country, and the *Baltic Gazette* contains an account of the attack and capture of one band.

The *Invalide Russe* replies to the article of *La France* referring to the interview of the Sovereigns of France and Russia. The writer says:—"Russia, preferring liberty of action, has likewise no desire for an alliance. The visit to Nice was simply an act of courtesy, and was devoid of any political bearing."

On the 19th of September a solemn "Te Deum" was sung in all the Roman Catholic churches of Warsaw to celebrate the anniversary of General de Berg's escape from assassination. The authorities of all kinds also presented the Lieutenant of the Kingdom with an address which General de Berg acknowledged by saying that his success was due to Russia, which was ready "to devote her sons, the very last one, to preserve the glory of her sovereign." The Russian residents of Warsaw subsequently presented their ruler with bread and salt, in token, we presume, of their thorough approval of all his acts.

General Berg, who has since been at Wirballen to receive instructions from the Czar, has been thrown from his horse. He received no serious injuries.

CANADA.

A despatch from Montreal, dated October 19, states:—"It is generally believed that the Conference has settled upon the Upper House property qualification to be reduced one-half. The Acadian provinces

are to come in as a group, and have the same number of members as Canada. Newfoundland is to come in separately, with less representation, the members to be nominated by the Crown. The whole House to be limited to seventy or eighty members, and the first selection probably will be from the present Legislative Councilors."

The following is from the Quebec paper of the 22nd Oct.:

The Conference is still in session, and to expedite the business before it holds two sittings daily. After four days' debate the knotty question of proportionate representation in the Upper House of the Confederate Legislature has been decided. It appears to have been decided that Upper and Lower Canada, together with the leading maritime provinces, should have twenty-four members each, to be appointed by the Crown. Newfoundland to have a separate representation of four members—seventy-six in all. The property qualification of each is to be 1,000L. On this question a serious difficulty is said to have occurred, which was almost insuperable, and which very nearly broke up the Conference.

The question of representation in the Lower House now occupies the attention of the delegation. It is expected that a warm discussion will arise on the question of judiciary. The opinion obtains that the proposed scheme of confederation will shortly be brought before the various provincial legislatures. There seems to be a disposition to avoid a direct appeal to the people, although such a result is far from unlikely should any formidable opposition be offered to the terms of the new constitution.

The *Quebec Gazette* of Oct. 22nd says:—

The latest rumour in the street is, that the Conference have had under their deliberation the question of the adjustment of the representation. The united assembly is to consist of 150 members, to be apportioned as follows:—Upper Canada, 60; Lower Canada, 50; and the Lower Provinces, 40.

A despatch from Quebec, of Oct. 25, says:—"The constitution of the Canadian Confederation will probably provide for the appointment of the Governor-General with Cabinet advisers by the Crown. The Crown will also appoint members of the Upper Chamber for life. The members of the Lower House will be elected for five years. The Governor-General is to appoint the Lieutenant-Governors of the provinces."

JAPAN.

The following news has been received at the Admiralty:—"By telegram from Paris we hear that the Straits of Simonosaki are open, the passage having been forced by sixteen vessels of war, after three days' fighting. All the batteries have been destroyed, and sixty twenty-four and thirty-six pounder bronze guns have been embarked. The loss of life has been small, considering the result, and no officers have been killed. The Japanese have asked for peace."

FOREIGN MISCELLANY.

Professor Goldwin Smith is stated to be now on a visit to Boston.

The *Times* Paris correspondent states that a traveller, who has closely watched the progress of the vintage throughout France, is of opinion that the present will rank among the best years.

NEW ROUTE TO INDIA.—It is said that the Italian Minister of Public Works has entered into negotiations with the British Government for the purpose of establishing a new Indian postal service, by means of special trains on the Susa and Brindisi lines, as soon as the Brindisi lines shall have been finished.

THE FREED SLAVES.—The following is a carefully prepared estimate of the number of slaves thus far set free by the administration, or by the events of the war, viz.:—In Utah and Nebraska, 44; in Delaware, 592; in the district of Columbia, 3,185; in Indian territory, 7,360; in Texas, 30,427; in North Carolina, 55,176; in South Carolina, 67,066; in Arkansas, 74,074; in Kentucky, 75,163; in Maryland, 87,158; in Missouri, 114,965; in Alabama, 145,028; in Georgia, 154,066; in Mississippi, 155,540; in Virginia, 163,629; in Tennessee, 183,912; in Louisiana, 201,150; total, 1,368,600.—*Philadelphia North American*.

THE EDUCATION OF AN HEIR-APPARENT.—The Madrid journals publish two very singular royal decrees countersigned by Marshal Narvaez, and dated 27th October. The first orders that the professional education of the Prince of the Asturias shall commence immediately, and be continued in conformity with the development of his faculties, the Queen reserving to herself its supreme direction. The second appoints six military officers, as the young Prince's professors. The Ministry state that in their opinion the wars of the past have been only "trivial preludes to those which are expected still," and the education of the Prince is therefore to be "chiefly military." He is to "become insensibly a great captain," and for that end is to "visit the troops, to descend to details, to understand principles, to learn the origin of military force and the conditions of its organisation." This paramount study is not however, to interfere with that of "religion, which is the code of kings"—mark the implied exemption from human law. The Prince's education is to be "carried on more philosophically and with greater depth as to morality than that of a private individual whatever his social position," and it is expected that it will be "pure, free from heresy, but exempt from every sort of prejudice, and very enlightened." The poor prince is only seven years old.

M. JULES FAYRE ON THE FRENCH OCCUPATION OF ROME.—A curious statement has been made by M. Boggio, member of the Italian Parliament, as to the opinion of M. Jules Fayre on the occupation of

Rome by the French. In a pamphlet he has recently published, he states that in June last, upon his complaining to M. Favre of the constant refusal of Napoleon to evacuate Rome, M. Favre replied, "Would to Heaven that he did so to-morrow," but went on to explain that it was not for the sake of Italy that he entertained that wish, but of France. Pressed by M. Boggio to be more explicit, he continued—

My dear friend, if he evacuated Rome to-day he would not be Emperor to-morrow. Have you ever been to our churches? If so, have you remarked how in every one of them there is a box for the Peter's pence? Have you considered that each month France gives, as her offering to St. Peter, hundreds of thousands—nay, millions of francs? Have you reflected on the immense sums made up of private donations, from the rich and noble lady of the Faubourg St. Germain—indeed, I should begin with the Empress herself—who gives her superfluity, down to the poor creature who goes without her dish of coffee and her pinch of snuff to pay her tribute to the Pope? If you have thought of all that, you must have understood that there is no Government in France that could abandon Rome and the Pope to Italy without signing at the same its own ruin.

M. Boggio, surprised at such language from a member of the Legislative Body who has so strongly defended the claim of the Italians to Rome, was about to ask him what he would do if he were Minister. "If I was Minister!" replied M. Favre. "You have reason to rejoice that I am not Minister, if you would insist upon my demanding the surrender of Rome to the Italians." *La France* publishes a letter of M. Jules Favre, declaring that Signor Boggio, in his pamphlet on the Convention of the 15th of September, had misrepresented and distorted the confidential conversation which took place between them. M. Favre completely denies all the assertions made by Signor Boggio, and says that he had a short time previously written to the latter energetically advising the Opposition party in the Italian Parliament to accept the Convention. M. Favre concludes thus:—"It is one of my most hearty wishes to see the hour when Rome, freed from foreign influence, will be able to complete the Italian unity. These sentiments, which I have always expressed in private as well as in public, prove the incorrectness of the apocryphal statements in the pamphlet of Signor Boggio."

DESPATCHES ON THE ITALIAN QUESTION.

The *Moniteur* of Saturday contains various diplomatic despatches respecting the Franco-Italian Convention, preceded by the following remarks:—

The despatches communicated to the Italian Parliament have been the objects of comments in the French and foreign press, tending to misrepresent the sense of the Convention of the 15th September. The Emperor's Government and that of the King of Italy have assured themselves of the conformity of their views by a further exchange of communications. The documents which we publish prove the perfect sincerity of the explanations reciprocally given on the subject, and the accord which has resulted therefrom.

Then follows the despatch of M. Nigra, of Sept. 15, the date of the Convention, which, it would appear, was not quite so full or explicit as M. Drouyn de Lhuys desired. From the despatch of the latter, on the 30th of October, to the French Minister at Turin, it seems that, though he entertained no doubt as to the sincerity of M. Nigra's intentions, or as to the accuracy of the facts mentioned in his report, still he could not but say that in his judgment it did not reproduce in a complete form the character of the negotiation, nor the sense which the French Government attached to it, and which the Italian Government owed to itself to attach to the engagements which were its consequences. He specifies the expression in M. Nigra's despatch, which seem to be vague and ambiguous, such as "rights of the nation," "national aspirations," &c., and which, in spite of the cautious language preceding and following them, each person may explain according to his fears or wishes. The following explanations were obtained in the course of the conversations with a view "to prevent rash or injurious inferences":—

1. Among the violent means which Italy has promised not to have recourse to (*s'est interdit l'emploi*) must be reckoned the machination of revolutionary agents upon the Pontifical territory, as also any agitation tending to produce insurrectionary movements.
2. As regards the moral means of which she has reserved to herself the use, they consist solely in the forces of civilisation and of progress.
3. The only aspirations which the Court of Turin considers as legitimate are those the object of which is the reconciliation of Italy with the Papacy.
4. The transfer of the capital is a solemn pledge given to France. It is neither a provisional expedient nor a halting-place on the road to Rome. To suppress the pledge would be to annul the contract.
5. The propositions of Count Cavour in 1861 did not contain the clause relative to the capital; moreover, they limited the army of the Holy Father to a fixed figure, and assigned a delay of fifteen days for the departure of our troops. The great differences between those propositions and the arrangements of the month of September cannot be overlooked.
6. The case of a revolution which should burst out suddenly at Rome has not been provided for by the Convention. In regard to such an eventuality France reserves to herself freedom of action.
7. The Turin Cabinet maintains the policy of Count Cavour. Now, that illustrious man declared that Rome could not be united to Italy and become its capital except with the consent of France.

At the same time, the French Minister thought, with the Italian Minister, that there were contingencies which the dignity of the contracting parties and the feeling of propriety would not permit to be inserted in diplomatic acts.

Another despatch, of the 2nd inst., addressed by M. Drouyn de Lhuys to M. Malaret, French Minister at Turin, mentions that himself and M. Nigra went again over the negotiations, read the despatches, and repeated this conversation in presence of the Emperor:—

We opened (this was on the 30th ult.) the Conference with the report of M. Nigra, and I read my despatches, of which his Majesty was pleased to express his approval. The Minister of Italy then read a letter which he had addressed on the 30th of the same month to the Minister of Foreign Affairs of King Victor Emmanuel, and which, specifying the arrangements contracted by the Cabinet of Turin, replied to the remarks which his despatch of the 15th of September had suggested to me. I repeated our preceding explanations, and went over the divers points summed up in my despatch of the 30th, which I confirm, and to which I refer. On each of these points we were agreed, and we signified the fact in a telegraphic despatch which the Minister of Italy addressed on the spot to his Court.

In a despatch of October 30, M. Nigra gives to his own Government his version of the explanations between himself and the French Minister.

1. The Imperial Minister for Foreign Affairs thinks, in the first place, that my despatch has not sufficiently pointed out the difference existing between the project of Count Cavour and the Convention. I replied that the original project of Count Cavour having been inserted textually in my despatch, the difference between the two documents must naturally be apparent upon reading them and by comparison; that further, I had pointed out with much exactness the modifications in the original text, notably that referring to the formation of the Pontifical army, and the far more important change respecting the transfer of the seat of the Italian Government. I have indicated with sufficient clearness in my despatch that the fact of the transfer of the capital has been considered by the Imperial Government as a *sine quidnon* condition of the signature of the Convention.

2. M. Drouyn de Lhuys thinks that to speak of aspirations after having renounced violent means of going to Rome is to give rise to the supposition among parties that underhand ways (*voies souterraines*) are kept in reserve. I replied that nothing in my despatch could give rise to such an interpretation; that we had expressly reserved the national aspirations, but that we had at the same time settled their course and their object; that I should have considered it an insult to my Government to admit, even for a single instant, the necessity of an explanation in this respect. There is nothing in common between the underhand ways of which M. Drouyn de Lhuys speaks and the moral forces of civilisation and progress to which we appeal for obtaining a reconciliation between Italy and the Papacy.

3. M. Drouyn de Lhuys has called attention to the fact, that it was declared upon both sides at the conferences that no previous arrangement ought to be made for the case in which, notwithstanding the loyal execution of the Convention on the part of Italy and of France, the Pontifical Government might no longer be able to subsist by itself, and would make its existence impossible; that this eventuality would have constituted a new situation independent of the Convention, and beyond the provisions of the contracting parties. The two Governments reserved to themselves, in the event of this case occurring, full liberty of action upon either side.

Lastly, M. Drouyn de Lhuys would have wished my despatch to have contained the explanation of what we understand by "national aspirations." I replied to his excellency that it did contain that explanation, and that I had taken care to point out reconciliation between Italy and the Papacy, upon the principle of a free church in a free state, as the object of our aspirations. The reserve of these aspirations having been made expressly and in the terms which I had textually quoted, I had nothing to add upon this subject.

On Monday last General Della Marmora addressed a note to Cavaliere di Nigra, Italian Ambassador at Paris, in consequence of the publication of the despatches of M. Drouyn de Lhuys in the *Moniteur*. General Della Marmora states that the publication of the note of M. Drouyn de Lhuys of the 30th of October became necessary by reason of the frank explanations of the King's Government. The present Ministry, he says, accepted the Convention of the 15th of September because its clear and precise text could not give rise to any doubt, and because they thought that, taken literally, it was advantageous to Italy. The Ministry, therefore, desires the Convention and will execute it scrupulously and completely, because the engagements of the Government must be kept, because we have ties of friendship and gratitude towards France, and, further, because every member of the Ministry believes that this is the best policy for Italy. The Convention is founded on the principle of non-intervention. The Government of the King engages itself to interpret the Convention only in a meaning corresponding with the natural sense of the treaty, and thinks its duty absolutely to reserve all other questions but that of the faithful observance of the treaty. After these distinct statements it will suffice to allude to the observations made by M. Drouyn de Lhuys. The Convention provides by positive assurances for the exigencies and stipulations of the Papacy with regard to France and the Catholic world. The Government repels even the thought of ever having recourse to secret dealings, which it regrets to have seen mentioned by M. Drouyn de Lhuys, but it has entire confidence in the action of civilisation and progress. Both Powers may have their own opinion upon the consequences of this act, but this cannot be the subject of practical discussion from the moment that Italy affirms that if her tendencies are realised it shall never be by the violation of the treaty. Whatever may be the national aspirations, independently of the question of a strict execution of the treaty, this is a ground on which the King's Government cannot place itself. The aspirations of a people belong to its national conscience, and cannot form the subject of an international discussion. Reconciliation between Italy and the Papacy

has always been an object of the Government, and the Convention will help to attain it. As regards the meaning of the transfer of the capital, facts will speak for themselves. The execution of this condition is being prepared, and in a few months (saving its ratification by the Parliament) Florence will be the capital of Italy. Ulterior events cannot be discussed between the two Governments. It is for events to solve the problem. The difference between the scheme of Count Cavour and the Convention is clear. Italy deems her honour concerned in continuing the policy of Count Cavour. M. Drouyn de Lhuys having taken the initiative in mentioning the possibility of a spontaneous revolution in Rome, and of the fall of the temporal power, Italy reserves, as France does, her liberty of action for such a case. The Ministry comes before the Parliament with these views and these convictions. They think that the Convention opens to both Governments a path clearly traced out, in which the King's Government hopes it may reckon on the support of the representatives of the nation in order to emulate France in loyalty.

The Paris papers do not regard M. Drouyn de Lhuys' despatches as altering the situation. The *Temps* thinks that two Cabinets, six weeks after having signed a "definitive treaty," should be reduced to explain away misunderstandings is surprising, and even somewhat painful; for the Italian and French adversaries of the Convention will not fail to say either that the Convention was signed without sufficient reflection or that one of the two contracting parties has an *arrière pensée*. The *Temps* notes the important and highly remarkable fact that M. Drouyn de Lhuys, though in the vein for criticism, was constrained to admit the "perfect correctness of the facts stated in M. Nigra's report." From this phrase it seems that an argument may be legitimately drawn that the award of the Emperor, called for by M. Drouyn de Lhuys, was rather in favour of the Italian Minister than himself. The *Gazette de France*, the organ of the clerical party, refuses to be comforted. "We should congratulate ourselves," says the *Gazette*, "were it not for certain 'vague expressions' which neutralise M. Drouyn de Lhuys' reassuring declarations. How is it, for instance, that M. Drouyn de Lhuys failed to see that in conceding to the Piedmontese Government the right to use 'moral means' to attain its ends, he did not sanction beforehand all the dark intrigues which Piedmont will not fail to put in practice? [How] in particular can he have blinded himself to the fact that in maintaining that these moral means consist in the 'employment of the forces of civilisation and progress,' he did not concede the position that the progress of civilisation must of necessity lead sooner or later to the abolition of the temporal power?" Another expression of M. Drouyn de Lhuys strikes the *Gazette de France* as very dreadful. It is that in which he says that by the transfer of the capital to Florence Italy "seems" to wish to prohibit herself from going to Rome. By the use of this word, the *Gazette* contends, M. Drouyn de Lhuys countenances the Italian Government and Parliament when they say they have not renounced their hopes of Rome; and while saying that they cannot have it without the consent of France he is careful not to add that this consent will be for ever withheld.

The *Constitutionnel* of yesterday publishes an article signed by M. Limayrac, comparing the despatches of M. Drouyn de Lhuys and Cavaliere di Nigra. The writer shows that a complete understanding has been established between the French and Italian Governments relative to the sense and bearing of the Convention.

NORTH LONDON INDUSTRIAL EXHIBITION.

On Monday evening the closing ceremonial of this unique and prosperous Exhibition took place at the Agricultural Hall, Islington, the Chancellor of the Exchequer officiating. The original musical programme was repeated, and the whole of the proceedings went off with the greatest *éclat*. From the statement which was made by the secretary, Mr. Watts, it appeared that the success of the exhibition had far surpassed the expectations of its most sanguine promoters.

They had opened on the 17th October, and closed on the 5th November, and during that time 196,927 of the working classes and their friends had visited the exhibition. Not a single instance of damage or disorder had occurred, and the whole force which had been found necessary to enforce the regulations had been six policemen. They had awarded 81 first-class, 76 second-class, and 179 third-class prizes, such prizes to consist of cards variously embossed in the renaissance style, and including ten special ones, for which it was hoped to obtain the signatures of Earl Russell, the Chancellor of the Exchequer, and the Earl of Shaftesbury, the last-named nobleman having promised to distribute the prizes early in January at Exeter Hall.

The Chancellor of the Exchequer arrived punctually at the time appointed, and was greeted with a most enthusiastic reception. The whole vast audience, upwards of 10,000 persons, "rose at him," and the cheering and waving of hats and handkerchiefs lasted for several minutes. On the platform with Mr. Gladstone were the Hon. Arthur Kinnaird, Mr. Samuel Morley, Mr. Winkworth, Mr. Nicholay, and a large number of gentlemen who had taken an interest in the promotion of the exhibition.

The proceedings commenced with the singing of the Hundredth Psalm; after which the report, of which we have extracted the principal points above, was read, and the chairman made a brief tour of the Exhibition. On his return the "Hallelujah Chorus" was

sung; and, on its conclusion, Mr. Gladstone proceeded to deliver the closing address.

Mr. GLADSTONE, at the outset, congratulated the promoters on the success of the Exhibition, noticing that it had been peculiarly successful; and he also adverted with satisfaction to the fact that the proceedings had been conducted with the humble sense of dependence on Divine favour. The Exhibition was emphatically the festival and the triumph of labour. Such movements were yet in their infancy, but even now they could see their immense advantages.

Can there be a more interesting fact than this, that of those beautiful objects which crowd the walls and the floors of this capacious hall a very large part—I am told by much the largest part—are produced not by persons given to that special kind of production as a means of subsistence, but in the patient development of some other gift which they pursue and cultivate in their hours of recreation? (Cheers.) Now, is it not a consoling truth that even the humblest of our society are not so absolutely bowed down in this probationary state to mere mechanical exercise that it is beyond the power of a man to look outside the narrow career which he traces in his daily toil from morning to evening, and then from morning to evening again,—that there is in all classes of society a diversity and variety of gifts; that human nature, if it be well used, is a richer and nobler thing than many of us take it to be; that few indeed are those to whom the path of excellence is not open in one direction or another, provided only there be the diligence and determination which is necessary to pursue it with effect? (Cheers.) Now, ladies and gentlemen, one word as to the amusement which belongs to these exhibitions. The very production of these works has been in most cases the amusement of their producers, showing undoubtedly a true nobleness of mind, for it is only a mind which draws its fire from heaven which would find amusement in productions of such a nature after the exhausting effects of daily toil. But yet it is true, and it is another consoling truth, if you consider that much of our best relaxations, much of the most effective and most salutary amusement is derived, not from a simple abnegation and abandonment of toil, but comes from a judicious change of one employment for another (cheers.)

Many a person who had visited that Exhibition would be encouraged to improve his mind, develop his gifts by similar means, and would receive the first suggestion, derive the first infection of such a desire from what they had seen within those walls upon that occasion. (Cheers.) The right hon. gentleman then mentioned, as another illustration of the good effected, that the Exhibition was one more instance of a vast mass of the population being able to assemble in this country without an array of officials to preserve order. He was informed that though 20,000 persons had been present, only six policemen had been in attendance, and there had not been a single case of damage to any of the articles. He proceeded to say that the occasion, though important in itself, was yet more important as an indication of what might be. Our recent history taught that, for advancement, all classes must depend upon their own energies; possibly the utmost the higher classes could do for the humbler classes was the removal of galling abuses. He did not say all had been done that Parliament could do in this work, and there were still in the community dangerous classes, but we could not look again for such large and wholesale improvements of the law, such a large and beneficial revolution in the condition of the labouring classes as had been brought about within the last twenty or twenty-five years, partly by the progress of invention, and partly by wise legislation in Parliament.

Therefore, ladies and gentlemen, and you, my friends, whom I address in such numbers of the working-classes, bear with me when I say that it is upon yourselves you must depend. If you are looking for improvement in your state, if you are looking for a larger admission to the direct rights of citizenship—(loud cheers), if you are looking for the increase of the comforts of life, if you are looking to be able to make better provision for the education of your children, if you are looking to the making provision for the contingency of your sudden removal—for each and for all of those things, depend upon it that, under the favour of Almighty God, it is upon yourselves you must rely. (Cheers.)

It was for this reason these exhibitions excited his admiration, as evidencing the growth of the labouring classes. Such exhibitions were far more interesting than those of 1851 and 1862, by which they had probably been stimulated; for, while they saw in those exhibitions all that skill, resources, and capital had produced, they saw here in its first formation the efforts of British labour. In such efforts he saw a manifestation of the desire of the labouring classes to play out honestly and in the most conciliatory spirit the game of life. The labouring class, like every other class, had had its lessons to learn. They had shown in Lancashire how they could bear the reverses of fortune—(cheers), and they had yet to learn the difficult lesson of respecting, under whatever pressure, the rights, the independence, and freedom of choice of a minority of their own body. He thought from what he saw there they were pursuing the right path. Let them show before their fellow-countrymen the gifts which they possess; let them continue to exhibit in every relation of life that obedience to law, nay, that love of law, which they have shown within these walls; let them carry home more and more to the minds of every class of the community the conviction that we of this country are all one in heart, one in hope, one in desire, one in interest. (Cheers.) Let them take for their motto the union and harmony of all classes one with another, and I am confident they will find that whatever improvements they may think they have a right to expect at the hands of those who are invested with the privilege of governing them—they may rest confident in the belief that such improvements will never be long unduly delayed. (Cheers.)

After an eloquent peroration, in the course of which he declared the Exhibition closed, though closed like the year, which when it died away, by the very process of its dying made preparation for another spring—(cheers)—the right hon. gentleman sat down amid loud applause.

Mr. S. MORLEY proposed, and Mr. KINNAIRD, M.P., seconded, a vote of thanks to the chairman. The resolution was adopted by acclamation, three cheers being given for the right hon. gentleman. Mr. GLADSTONE, in reply, expressed his thanks for the compliment. The National Anthem was then sung, and the proceedings were brought to a close.

Court, Official, and Personal News.

On Sunday morning the Queen, the Duchess of Cambridge, Princess Helena, Princess Beatrice, and Prince Leopold, and the ladies and gentlemen in waiting, attended Divine service in the private chapel, Windsor. The Rev. C. Tarver, Chaplain in Ordinary to her Majesty, officiated.

On Friday morning the Queen visited Wellington College, accompanied by the Princess Helena and Prince Leopold, and attended by Sir C. B. Phipps and the Royal suite. Having been received on her arrival by the head master, the Rev. E. W. Benson, the Queen visited in succession various schools, in which the boys were at work, dormitories, and domestic departments, hall, library and chapel. The sixth and fifth forms were by her Majesty's desire presented to her by name in the Sixth School and library. Her Majesty expressed her gratification at the order and arrangements of the college, and showed the greatest interest in the various improvements lately completed. A week's additional holiday at Christmas was granted by the Queen in commemoration of the visit.

The Prince and Princess of Wales have returned to England from their foreign tour. Their Royal Highnesses disembarked on Monday from the Osborne, at Woolwich Arsenal, having left Antwerp on the previous day. They proceeded at once to Marlborough House. It seems that the Prince and Princess have been to Darmstadt to visit the Princess Alice of Hesse, who is now convalescent. They spent a day at Brussels on their return from Germany.

The Prince and Princess of Wales, after remaining a short time on a visit to her Majesty, will leave for Sandringham. Their Royal Highnesses are expected to return to Windsor in December, a few days previous to her Majesty's departure for Osborne.

It is said that Princess Mary of Cambridge is sought in marriage by Viscount Hood. The consent of her Majesty is necessary before the union can take place, and it is hoped that the Royal approval will be graciously afforded.

The *Globe* states that after an examination of the registration returns by the heads of the Liberal party, the result is considered satisfactory, the revised lists being more favourable than the lists for the previous year.

On Saturday Earl Granville arrived at the Castle, and had the honour of dining with the Queen and Royal family.

At the Council held by the Queen at Windsor Castle yesterday week, Parliament was further prorogued from Friday, the 11th inst., to Friday, the 13th of January next.

It appears from an official communication addressed by Mr. Layard to the Chambers of Commerce of England and Scotland, that, under the convention lately concluded between France and Switzerland, the export duty on rags to England will be reduced by successive diminutions, spread over three years, to four francs the 100 kilogrammes (200 lbs.). The duty fixed by the Anglo-French Treaty was twelve francs per 100 kilogrammes.

A Royal commission of inquiry into the grammar schools of the kingdom having been resolved upon, it is expected that Birmingham will be one of the earliest places visited by it.

We (*United Service Gazette*) believe that a new appointment to the already overcrowded staff in Pall-mall is contemplated by Lord De Grey. It is said that Mr. Hughes, the author of "Tom Brown," is to receive the post of Reviser of Military Regulations, and that he has commenced his duties with the new pay warrant, which is shortly to appear.

The following Peers, it is reported, refused the Lord-Lieutenancy of Ireland:—The Duke of Devonshire, the Marquis of Lansdowne, Earl of Bessborough, Earl Granville, Earl of St. Germans, Lords Taunton, Houghton, Eversley, and Torrington.

Summonses are out for a Cabinet Council on the 15th inst., by which day all the members of the Cabinet are expected in town.

Law, Assize, and Police.

THE FRAUDS ON THE UNITY BANK. — Joseph Wakefield Terry, lately the manager of the Unity Bank, and Thomas Burch, its secretary, were brought up at the Mansion-house on a very serious charge. The affairs of the bank, it is pretty well known, are in course of being wound up, and some of the details of its gross mismanagement have been made public. The charge now preferred against Mr. Terry and Mr. Burch is that in their capacities as manager and secretary of the bank they prepared and published a balance-sheet up to the 30th June, 1862, which was fraudulent and calculated to deceive the shareholders. Mr. Lewis, who appeared for the liquidators of the

bank, entered at considerable length into the specific charges against them, and some evidence having been given, they were remanded. Bail was refused.

THE EXPRESS PENNY PARCELS DELIVERY COMPANY.—There was recently started a company under this title. On Saturday the manager of the company, Mr. Henry Collings, was charged with stealing twenty-five watches. The watches had been sent in a parcel for delivery by the company, and were never forwarded to their destination. When inquiries were made several excuses were given for the non-forwarding of the parcel, and eventually it was found that the watches had all been pledged. It was stated on Saturday that several other parcels which had been entrusted to the company had been similarly dealt with. Collings was remanded.

METROPOLITAN WORKING MEN'S HALL COMPANY. —A meeting convened by circular, and presided over by Mr. Thomas Hughes, B.A., was held on Monday night, in a room at St. Martin's Hall, for the purpose of considering a prospectus and plan for establishing the above company. The chairman, having stated the object of the meeting, and expressed his earnest desire to see it carried out, Mr. John Bainbridge, hon. sec. pro tem. of the provisional committee, explained the origin of the present movement, and moved the following resolution:—

That this meeting is of opinion that a metropolitan hall, with rooms and offices attached, adapted for the use and convenience of the working classes, and their various societies, is highly desirable, and would conduce to their social, moral, and mental elevation.

Mr. William Shaen, M.A. (Shaen and Roscoe), in confirming Mr. Bainbridge's statements, entered more fully into details, and urged the necessity of the working men taking the matter in hand themselves if it was to succeed. Mr. Mitchell, a working man, who seconded the resolution, said he could speak for the large and influential body of Odd Fellows. Mr. Edmund Beales said that having always felt a strong wish to see working men possess the means of expressing their views in public, the present scheme had his hearty sympathy. Captain Dresser Rogers spoke to the same effect. Mr. Simons, a working engineer, said the working men's club movement afforded the requisite neutral ground and the moral power for agitating this movement. He said there was a great desire for such central halls now among the working men. The Rev. H. Solly said that while he felt the importance of the hall as a place for public meetings, his purpose in originating the scheme primarily was rather for the Central Club and Institute to be established in it, and which he felt sure would confer immense benefits, not only in affording a substitute for the public-house, but in bringing the working and upper classes together in mutually beneficial intercourse. He stated that at Birmingham, Neath, Birkenhead, Bristol, Southport, Aberdeen, and other places, the plan of a "limited liability company" for establishing these clubs had been or was about to be employed, and he hoped London would not be behindhand. Mr. Dell, upholsterer, cordially supported the views of the previous speakers. Mr. Cremer, while approving of the object, showed the difficulties that stood in the way of working men's societies being removed from the public-house. Still he was convinced that many were desirous that such a hall should be established. Mr. T. W. Jones, secretary and manager of the Metropolitan Co-operative Association, also spoke in favour of the undertaking being carried forward. The resolution was carried unanimously. Mr. Simons then proved, and Mr. Cremer seconded, the following resolution:—

Having heard the prospectus for a Metropolitan Working Men's Hall Company, and explanations of the scheme, this meeting is of opinion that it is worthy of support, and propose the following gentlemen to be added to the provisional committee for the purpose of carrying it into effect:—Mr. William Allan, secretary of the Amalgamated Engineers; Mr. John Bainbridge, Royal Standard Benefit Society; Mr. Thomas Hughes, B.A., Lincoln's Inn; Mr. F. W. Jones, secretary of the Metropolitan Co-operative Association; Mr. W. O. Pocklington, director of ditto; Mr. William Shaen, M.A., Bedford-row; Rev. Henry Solly, secretary of Working Men's Club and Institute Union; Mr. Pike, Mr. Cremer, Mr. Simons, Captain Dresser Rogers, and Mr. Mitchell.

The meeting then adjourned with the understanding that the enlarged committee should meet on that day week.

CAPTAIN SEMMES AND THE NEW ALABAMA. — A schooner called the *Laurel*, with about 100 men on board, many of whom had served with Captain Semmes, and with that notorious Confederate officer himself on board, lately sailed from Liverpool. A despatch from Madeira states that the *Laurel*, which had been lying in Funchal Bay for several days, steamed out to sea on the 17th ult., and met a large screw steamer, understood to be the new *Alabama*, on board of which was transferred the crew of the *Laurel*. The cargo consisted of guns, ammunition, &c. The screw steamer then made for the direction of Bermuda. This vessel is understood to be the *Sea King*, 1,200 tons, which recently cleared out of the East India Dock for Bombay, but whose destination was actually Madeira.

SOCIAL SCIENCE ASSOCIATION. —The opening meeting of the law department of the Social Science Association was held on Monday evening at the rooms of the society, Adam-street, Adelphi. Considerable interest was attached to the meeting from the fact that M. Berryer and M. Desmarests were present. Lord Brougham presided. A report was read descriptive of the proceedings of the department, and on the motion of the Attorney-General it was adopted. Both M. Berryer and M. Desmarests made short speeches—the former in French, the latter in English.

Literature.

THE AMERICAN CIVIL WAR AND
ENGLISH OPINION.*

The intelligent author of this book, who, it will be observed, is an American, aims at exhibiting "important facts concerning the causes of, and the issues involved in, the American civil war, and concerning the nature and effects of slavery at the South, drawn chiefly from Southern authorities and from official documents," with the laudable object of lessening "the ill-feeling which exists in Great Britain against the United States." Within the compass of some 200 pages, Mr. Sargent examines, and endeavours to refute, all the current pleas in favour of the right of secession, and states, with logical power and cumulative force, the moral objections to the establishment of a Slave Republic, and the various grounds on which the North refuses a division of the Union. If the facts and arguments advanced have not been before presented in so compact and connected a form, especially from an American pen, the greater part of them have been urged by English writers. We have almost passed that stage of the controversy; and a great deal of the "ill-feeling" alluded to has been engendered by the incidents of the war, sympathy for the weaker party, and concern for the future, rather than by convictions based upon the abstract merits of the case. But when a cultivated Northerner, avowedly a friend and admirer of this country, claims audience of the English public, he has a right to be heard. Believing as we do that three-fourths of the "ill-feeling" is founded on prejudice and misconception, we would welcome this renewed attempt to remove them, and cheerfully devote some space to indicate the drift of Mr. Sargent's pleas, without pretending to accept all his conclusions. We are the more induced to do so believing that free England has nothing in common with a Confederation based on slavery, but interests and sympathies inseparable from a nation running the same race of civilisation, freedom, and religion; and that, at a time when a Presidential struggle is impending, the "platform" of the Republicans, as distinct from the Democrats as well as the Southerners, is deserving of fair explanation.

Mr. Sargent denies that the rupture of the Union is the natural consequence of the diversity of origin, character, and interests of the two sections of the American people now at war, and contends that the population of the Free States is infinitely more heterogeneous than that of the Slave States, and that, apart from the slavery question, the differences between North and South have never produced any discordance of action. Admitting the abstract right of rebellion against injustice and oppression, he argues that there must be adequate grievances to justify revolt. The Southern States claim to throw off a supremacy which had become prejudicial to them. But was there any supremacy to throw off, or any injury sustained by the seceders? They had, on the showing of Mr. Stephens, now Vice-President of the Confederation, no grievances to complain of. No right of the South, said that Southerner, as late as 1861, has been assailed, no interest invaded, no claim founded on justice refused, no right denied. They revolted against "the best and freest government—the most equal in the rights it accords, the most just in its decisions, the most lenient in its measures, and the most inspiring in its principles to elevate the human race—that the sun of heaven ever shone upon." Pretty well, this, for a leader of the Confederacy!

The constitutional right to secession is denied by a reference to historical facts. In 1777-8 the States formed "a firm league of friendship" with each other, which, being found unworkable, was in 1787 superseded by a Union in which the independent rights of the several States were curtailed; a constitution framed, not in the name of the separate States, but of "the people of the United States;" and a Supreme Legislature, executive and judiciary, appointed for the whole nation. According to Judge Story, "there was no reservation of any right on the part of any State to dissolve its connection, or to abrogate its assent, or to suspend, as to itself, the operation of the Constitution." That Constitution provided proper methods for remedying its own defects, and redressing the grievances of all who lived under it. A vast majority of the population of the United States was opposed to secession, which "was accomplished by a very small minority of the people of a minority of the

States. The question was not submitted at all to the people of some of the seceding States; in all of them it was warmly opposed, and was carried affirmatively only by means of gross violence and intimidation. It is believed, even at the South, that a very large majority of the people were opposed to secession." Moreover, Arkansas, Tennessee, Mississippi, and Alabama, admitted to the Union subsequently to its formation, "never possessed any rights which they did not acquire under the authorisation and sanction of the Federal Government"; while Florida and Louisiana were purchased out of the common treasury of the United States.

It is alleged that the South had a grievance in the non-execution of the Fugitive Slave Laws and the imposition of oppressive and injurious tariffs. The former were, in the eyes of the people of the Free States, a flagrant violation of the Constitution, against liberty, in favour of slavery, retrospective in their operation, opposed to public sentiment and religious feeling. Still "in the vast majority of instances in which the claim was established, fugitives were restored." In the various Ordinances of Secession only one State—South Carolina—made this a grievance against the North. The tariff grievance was invented for the English market. A tariff for protection to domestic manufacturers was originally a Southern measure, and the South has always advocated customs duties for revenue, because it was for the interest of the Slave States that the Government should be supported by a system of indirect rather than direct taxation. "The South could at any time have prevented the enactment of any law for high imports, had her Congressmen united with the Northern opponents of such a measure."

The only serious cause of discord and disunion which has existed between North and South has been "the peculiar institution" of the latter, and the principles and policy which it has engendered. It is shown from the declarations of Southern journals, public men, and religious and political bodies, and from the manifestoes of the seceding States themselves, that slavery, and nothing but slavery, has been the determining cause of the present civil war. This view is corroborated by the provisions of the Confederate Constitution, which, for the first time in American legislation, recognise "slavery" as such, and provide for its extension; and by the manifesto of the Confederate Congress in February, 1864, which states that they have formed an independent Government, "based on the proper relations of labour and capital." The founders of the American Republic did not boldly affirm the right of property in man. It was a States' question, and Congress had no power to legislate upon it. But such statesmen as Jefferson, Madison, Randolph, and others, were only willing to tolerate it as an evil to be worked out of the American community as speedily as possible, and all made strenuous efforts to put an end to it; and nearly succeeded, especially in Virginia. But in respect to the "peculiar institution," from first to last the North had never given such umbrage to the South as to justify rebellion. "All parties in the North were unanimous in the conviction that slavery was a municipal institution of the several States in which it existed." Congress never attempted to legislate directly on the subject. All that the anti-slavery men of the North ever asked or hoped for from Congress was, that—using the power expressly provided by the Constitution—laws should be enacted to exclude slavery from the public territories; and this only became a serious question in 1848, when Mr. Van Buren, though very far from successful, received 291,263 votes at the Presidential election. The election of Mr. Lincoln in 1860 inflicted no wrong upon the Slave States, and threatened none of the rights to which the Constitution entitled them. So far from it, "they were solemnly assured by the man whom, a few months afterwards, they elected to be Vice-President of their own Confederation, that, as they always had controlled the general Government, so they could continue to control it, if they chose to remain in the Union." Secession was had recourse to "because the Southern leaders, finding that the extension of slavery was no longer possible in the Union, desired to found a new Republic, based on slavery as its 'corner-stone,' and having the permanence and extension of slavery as its fundamental policy." These politicians represented about 200,000 slaveholders, or some 350,000 whites employing, or directly profiting by, slave labour—the total white population in the South being over six millions. It was for the exclusive interests of this slave aristocracy that the rebellion was commenced.

Mr. Sargent then examines at considerable length, and in its various aspects, the antecedents, claims, and prospects of the new Slave Republic, in order to determine whether or not the attempt to establish such a Power should receive sanction

or encouragement from humane Christian men or civilised nations. The ground thus traversed is, to a great extent, the same over which Professor Cairnes, in "The Slave Power," Mr. Olmsted, and other writers, have preceded him. His facts and conclusions are, indeed, little more than a useful summary of their researches, fortified by the confessions and admissions of Southern writers. But what a fearful picture of demoralisation and iniquity does he present! Slavery is a universal blight in the South—the curse that poisons society from the highest to the lowest. It has made political liberty a name and a mockery, stunted the intellect, paralysed freedom of speech, deadened religion, dishonoured labour, destroyed enterprise, made the Southern people necessarily aggressive and tyrannical, given the planters a monopoly of the soil, cut off from the millions of whites the means of industrious support, debased all who have been under its influence. Tolerated, though condemned, by the fathers of the Republic, the "peculiar institution," under the stimulus of the cotton trade, and the growth of our manufacturing system, entirely altered its character. It became a tremendous machine for coining money out of the enforced industry of the negro. Once apologised for, it was now defended as a Divine institution. The great demand for slaves created slave-breeding States, and all the iniquities of the internal slave-trade. Slavery soon grew to be a symbol of political power, and the South strove with success, not only to obtain supremacy in Congress and the Union, but to carve out new States for itself. The monetary stake in this system of labour became so great, that its abettors would not allow the addition to the Union of a Free without a Slave State, proscribed to the death any who advocated abolition in its boundaries, coerced Congress into enacting Fugitive Slave Laws, and, by swamping the Supreme Court of the United States, finally got a decision that their "chattels" were legally slaves in all the Free States. With a superficies of 550,000,000 of acres, of which not one-seventh part was cultivated, and a great deal of that exhausted by a reckless agricultural system, the slaveholders still wanted more land; and at length actually took up arms, because, not the North as such, but a majority of the United States people, acting through constitutional forms, decided that no more Slave States should be created.

What were the intrinsic and moral claims of this great Slave Power to become the dominant and overshadowing element in the American Union? Not that of promoting freedom—for, while denying any rights whatever to four millions of blacks, it overbore the votes of the six millions of whites in the South by claiming representation in Congress on behalf of its chattels. Nor of favouring education or religion—no negro might be taught to read, and the religious teaching they received was carefully diluted down to a safe standard. The majority of the Southern whites were too poor to pay for, too abject to prize, education. The South has no literature, few newspapers, scarcely any educational or scientific institutions. There can hardly be said to be a thriving and influential middle class in the Confederation—there is no room for it;—and such is the backwardness of the population, that the lot of a Northern mechanic is greatly superior to that of many a small slaveowner—the "mean white" of the South has no experience of the comforts of the humblest cultivator of the soil in the Free States. The disastrous effects of the "peculiar institution" upon the negro are too notorious to need reference. "Slavery has succeeded in enriching a very small number of slaveowners, at the expense of the civilisation and prosperity of the millions of the white inhabitants of the South, and in limiting, as far as possible, by legislation and neglect, the advantages which might have accrued to the slaves from their association with the dominant race." All this is the outcome of two-and-a-half centuries of experience and opportunities in the South. And are we not forced to the conclusion that the civil war in America is not merely a struggle between two peoples, but a conflict between two opposite systems of society, existing side by side in the same commonwealth—a collision between which could not long have been deferred?

Mr. Sargent, in appealing to British opinion on the merits of this great revolutionary conflict, is fairly entitled to contrast the principles, institutions, and working of the two systems now engaged in a death-struggle. The following passage sums up the comparison:—

"On one side is a well-ordered Government, ordained and established to promote the general welfare, and to secure the blessings of liberty to ourselves and our posterity. These results it has, according to the general testimony of all mankind, accomplished for its white subjects; and it has failed in its original object of securing these blessings to all, without distinction of colour, only because this object has been thwarted and falsified by the party now in open arms against it. On the other side, the founders of the new Confederacy avow that it is based upon slavery as its corner-stone; and its mission, as declared by its clerical expounders,

* England, the United States, and the Southern Confederacy. By F. W. SARGENT, M.D., of Philadelphia. Second Edition, Revised and Amended. London: Hamilton, Adams, and Co., Paternoster-row.

is 'to extend and perpetuate slavery.' On one side, we have seen that the diffusion of education, religious and secular, is regarded as a prominent obligation both of governments and people, and that this duty has been nobly attended to. On the other side, we find it taught that 'the policy which discourages the farther extension of knowledge amongst the poor whites and the blacks is necessary,' and that 'a system of common-school education is impossible.' On one side, labour is honoured, and industry enabled to surround itself with all those means and appliances which conduce to prosperity and happiness. On the other side, labour is considered as a disgrace, and the poor of the land, the millions, 'are condemned to hopeless ignorance, poverty, and crime.' On one side, freedom of thought, freedom of speech, freedom of the press, are natural and necessary results of political institutions and public sentiment. On the other side, 'slavery is omnipresent, thought is not free.' In short, on the side of the Free States we find accomplished, or being accomplished, all those great objects after which European nations have been striving ever since the middle ages; and within the Southern Confederacy we see congregated most of the social and political evils which Europe has been struggling to throw off, and negro slavery in addition."

This view is as true as it is forcibly stated. But it cannot be denied that these considerations have had but little influence on English opinion. Now, after four years of war, our upper and middle classes are ready to wish success in the Presidential election to the Democratic party, who would yield, for the sake of reunion, the utmost claims of the Southern slaveholders.

The author does not pretend that the North engaged in war for the purpose of abolishing slavery. But it did propose the limitation of the evil; and for this reason alone the South took up arms. Still the actual results of the four years' struggle have been a very serious blow to the "domestic institution." Congress has pushed its constitutional rights to the utmost in the direction of abolition, and the war itself has liberated many hundreds of thousands of negroes. President Davis, however, has declared that the South will rather sacrifice slavery than independence; and the time seems to be near at hand when it will have to choose between these two policies. Mr. Sargent contends that the South will never become a free Republic. The greater part of the slaves from the States now occupied by the Federals are concentrated in the Gulf States, which, besides having more negroes in them than before, comprise an area of uncultivated land larger than that of France, England, and Wales, combined. But neither the Confederate Government nor Congress, we may observe, are competent to deal with slavery. It is by express provision of their constitution a purely municipal question. We have yet to see whether the individual States of the South would not be as likely to agree on reunion with emancipation, as on abolition with independence.

In his concluding chapter, Mr. Sargent replies to some of the charges brought against the Federals in relation both to the policy and conduct of the war; discusses, as we have already seen, its bearing on the interests of this country; dwells upon the results thus far of emancipation, in connexion with the successful experiment in our West India colonies; and touches, though with a very light hand, upon the evils which long-protracted hostilities have entailed on the North. The absurd charge that the democratic institutions of America are responsible for the war, is easily disposed of by the fact that the rupture was caused by "the aristocratic, oligarchic system of the Slave States," which, up to 1860, had "completely ruled its own section of the country, and swayed the policy of the whole nation."

The author ignores many aspects of the American conflict upon which English spectators are apt to dwell—such as the misery, injustice, desolation, and military licence caused in the South by the war; the corruption, demoralisation, and awful sacrifice of life and resources which it has entailed on the North; and last, but not least, the new elements which the incessant and embittered hostilities of four years have imported into the struggle. But as regards the magnitude of the issues at stake, the aggressions of the South, and the difficulty, almost impossibility, of the North acting otherwise than it has done, his case is very strong. If the North is not fighting for civilisation, freedom, and emancipation, those questions seem to be really involved in the struggle; and we cannot but think that Mr. Sargent's book presents the Federal cause in a much better and fairer light than that under which Englishmen are wont to view it, and is well adapted to remove much of the prejudice and ill-will, to a considerable extent unfounded, which still so largely obtain amongst us.

BRIEF NOTICES.

Three Days' of a Father's Sorrow: A Book of Consolation. From the French of FELIX BUNGENER. (Smith Elder, and Co.) The translator of this exquisite little work remarks: "It may seem to some that the death of 'a little child of two years old is a loss unworthy to be compared with the greater blanks which time leaves;

"but we cannot judge for others in such matters; and 'none who read these outpourings of a wounded heart will be ready to accuse the father of indulging mere sentimentality of feeling; rather have we here an illustration of the truth that Christianity quickens every actual feeling of the heart.' The 'three days' of which the author writes the inner history, are those during which a beloved child lay in his house sleeping her last sleep. It may seem strange to some parental hearts that the writer could bring himself to record and expose to others that deep sorrow of the soul: but those who know anything of his character, and those who read but a few lines of his book, will be quite convinced that he has been moved only by profound sympathy with parents who suffer like sorrow, and by the yearning desire, as a Christian and as a father, 'to comfort them with the comfort wherewith he himself has been comforted of God.' We never read so deeply true a reflection of the first feelings and conflicting thoughts of that hour of amazement—the first death in the family. It is full of nature—full, too, of faith. It imposes no hard restraints on grief, attempts not to hush the great and bitter cry of helpless sorrow. But it leads, as only true experience and lively sympathy, and both sanctified, could lead, to calmness in faith, and joyfulness in hope. We think it is the only 'book of consolation' that we ever felt to have the genuine influence of a participating feeling, and all the fulness of a wise and gentle power to soothe and purify. The great thoughtfulness of the book, not appealing to, but springing out of, the experience of sorrow, the readiness to face the awful questions of a stricken soul, and the simplicity and affectionateness with which they are carried into the presence of the Father, must have great and blessed influence over those who listen to its voice in the susceptible hour for which it speaks. It ought to be added that M. Bungere explains that, while 'everything contained in these pages is true, the form only is fictitious; the author speaks as though he had written from hour to hour, when in reality it was not until after the three days were over that the thought of writing this narrative occurred to him. But there are days when each hour, each moment, leaves its impress on the soul; and there is nothing untrue in speaking of such as these as still 'present.' The translation is executed in the most expressive and delicately graceful manner conceivable.

Sacred Scenes; or, Notes of Travel in Egypt and the Holy Land. By the Rev. F. FERGUSON, M.A. (Jackson, Walford, and Co.) There might be very good reasons for Mr. Ferguson's favouring his congregation during his absence in the East with letters that should "give them the immediate benefit of his travels," which, being "read by his substitute at the close of his sermon on each successive Sabbath afternoon," might "maintain their interest in the stated services of the sanctuary." But there was no reason on earth why those letters should be extended and published; for, whatever the author may himself think, there is neither "peculiarity of experience nor idiosyncrasy" of the writer, to impart any interest whatever to his narrative, in the case of any educated or not wholly ill-read person. The "religious applications" have the appearance of being foisted into the narrative; and many of them are not important, but very commonplace. The book might justly be blamed in other respects; and is weak in many more.

The Novelties of Romanism. By CHARLES HASTINGS COLLETTE. (Tract Society.) The book is all that its writer claims for it—"a body of facts and trustworthy materials," compiled, arranged, and connected with care and intelligence. It is the "second edition, revised and enlarged." Its first part furnishes plain proofs of the novelty of Romish doctrines, without attempting refutation of the doctrines themselves. The second part traces through successive centuries, the development of Papal superstitions, of ecclesiastical arrogance and priestly assumption; and the third presents the contrast between the simple creed, life, and practice of the Primitive Church, and that of Romanism as consolidated by the Council of Trent. It is a good popular handbook on the Romish controversy in its essentials.

The Band of Christian Graces. By the Rev. J. P. THOMPSON, D.D., New York. (Tract Society.) This is a series of simple, thoughtful, practical, and forceful sermons on the virtues or graces named in the Second Epistle of Peter, the first chapter. Each discourse is preceded by a brief and clear "critical analysis" of the passage or characteristic word on which it is founded. The editor, Mr. Titcomb, remarks on the peculiar allusion contained in the original words "add to," saying that it suggests the idea of Faith's "taking the part of chorus-leader to the other fruits of the Spirit," after the manner of the "officer of ancient Greece upon whom it devolved," &c.—in which case, is Peter likely to have written such an allusion?

Wonderful Works; or, The Miracles of Christ. By A CLERGYMAN'S DAUGHTER. (Tract Society.) Conversations on the miracles, between Mrs. Newnam and her children, in which the facts are well explained, the import of the miraculous works as powers and as signs admirably set forth, and the spiritual lessons brought home with clearness and force. One can fancy more ease and vivacity in a mother's conversations on such subjects; but, notwithstanding, we do not remember to have seen a book on the miracles better adapted by

intelligence, simplicity, and pious feeling, to the wants and capabilities of the young. The writer has evidently studied the best expositions, and has thought for herself.

Fern's Hollow. (Tract Society.) A religious tale, of more than ordinary interest, having considerable freshness of scene, character, and incident: and excellently fitted to make salutary impressions as to faith and duty, and as to domestic and social habits, on the minds of the elder young people of our operative classes.

The Gospel Treasury, or Treasury Harmony of the Four Evangelists. (Two Vols. in One.) By ROBERT MIMPRISS. (Elliot Stock.) This work is too widely circulated and too familiarly known to need either commendation or description from us. We may, however, remind some of our readers that the Harmony it contains is founded on Greswell,—the Scriptural illustrations are particularly valuable for their fulness and aptness,—the notes are very carefully selected from works of unquestionable authority,—and the Practical Reflections are sufficient to guide Sunday-school teachers in a just and useful application of the sacred text. There are various tables, charts, and other addenda, that add greatly to the utility of the work.

The Junior Clerk: a Tale of City Life. By EDWIN HODDER. Second Edition. (Jackson, Walford, and Co.) We are heartily pleased to see the second edition of this most interesting, truthfully drawn, and profitable story. We again commend it without hesitation or reserve to the young men of our middle classes who have to face the toils and temptations of business life.

Annals of the Church in Slaithwaite, Yorkshire, from 1593 to 1864. By C. A. HULBERT, M.A. (Longman and Co.) The religious story of a parish, or rather chapelry, in the West Riding, for nearly three centuries. It is the "Perpetual Curate" who writes, and it is of his own Church that he writes. Slaithwaite has had good supply of godly pastors; and this record, if not remarkable or of general interest, can hardly fail to be locally acceptable and useful. The author is simple-minded, sincere, devout, and his occasional references to "the Dissenting party" are free from complaint or hostility, though perhaps betraying conscious distinctness and supposed superiority of position. Even so good a man feels the peculiar influence of an Established Church in making him desire that there should be no "limitation of authority and influence in the district," so far as its ministers—i.e., its Established clergy—are concerned, as a "consequence" of any "withdrawal of the legal provision for the support" of his Church. There are many parishes, and many Dissenting congregations, that could show results of labour far ahead of those here chronicled, which yet neither give birth to an historical and statistical volume, nor are favoured with the publication of their pastor's photograph. There are not a few amusing and innocently egotistical things in the book: one is as follows:—

"John Schofield, of Mallingfield, Slaithwaite, a native musical genius, gave his services as organist from 1789 until he departed this life, May 24th, 1843 (being Ascension Day), aged seventy-six years. The minister and congregation marked their respect for his memory by erecting a marble monument in the church, representing the organ which he played for above half a century, in mourning, and on the drapery an inscription, including the following verse:—

"The Lord, in this His 'lowest room,'
Long heard him lead the choir,
Then called him to His heavenly dome,
"Come, faithful servant, higher.""

Surely this will find its way into future collections of doggerel ridiculous epitaphs. Yet we suppose it was quite acceptable to the taste of "the minister and congregation."

The Upward Path; or, Our Life as seen in Bible Light. By the Rev. A. L. SIMPSON. (T. Nelson and Sons.) The author's design is "to set forth, in a collected form, the more prominent and striking representations of our life, which are to be found in the Bible,"—for instance, as a pilgrimage, a race, a warfare, a seed-time, &c. But not word-pictures, rather practical truths, and applied lessons, form the substance of his book. If not as concentrated, pointed, and forcible as might be, it is far from conventional or commonplace, and is written with much discrimination, genuine feeling, and popular adaptation.

Our Eternal Homes. By A BIBLE STUDENT. (F. Pitman.) We should judge the author, from the excessive gravity with which he propounds the most obvious and familiar things, to be unaccustomed to literature; and, from his excessive crudeness, to be still in need of much study of the Book which he assumes to know in appropriating—every such appropriation having certainly a touch of conceit and arrogance—the distinction of "Bible Student." It may interest our readers to know that "angels are certainly intelligent beings," for "we read of their singing songs, and bearing messages." There has been more nonsense, both twaddling and irreverent, written about heaven, than about any other subject. Such a world, such society, and such a life, as are pictured for us by popular writers, would be the most humiliating destiny for man that is conceivable.

THE MONTHLIES.

We shall give the place of honour this month to the welcome new-comer, of which we have now two numbers before us,—the *Sunday Magazine*, edited by THOMAS GUTHRIE, D.D. Everyone in the land to whom the

pulpit services, the philanthropic labours, and the brightly-written books, of Dr. Guthrie are known, will have rejoiced at the announcements which gave assurance that though, unhappily, and to the great loss of the evangelical communities, laid aside from the ministerial work of the house of God, he is capable of engaging still in arduous labour of another order, for which few men are better fitted—popular instruction by the press. May the *Sunday Magazine* be long conducted by him; may it make his power felt as in former time; and may it have for audience as many thousands as *Good Words* has deservedly gained! Dr. Guthrie is right in saying that but little is as yet done for supplying periodical literature for the day of rest, as compared with what is done for the remainder of the week. He would be the last to wish any such catholic and admirably-conducted magazine as the *Sunday at Home* injured and supplanted by his new venture. But there is no fear of it; there is abundant room for both; and each has its peculiar characteristics, and is fitted to a circle of readers differing somewhat from the other. No doubt very many of our readers have seen something of the character and contents of these numbers. They are well up to the editor's aim,—“to make the magazine plain to common people without being vulgar, interesting to cultivated minds without being unintelligible to men of ordinary education, and to make good an entry into cottages as well as drawing-rooms”; and it is sure to be read by people of all Christian denominations. The editor has commenced a series of articles on “The Cowgate” at Edinburgh; and one on “The Angel's Song,” in his own remarkable style and fine spirit; Dean Alford one on “How to use the Gospels”; Dr. Lindsay Alexander another, on “Blaise Pascal”; Dr. Hanna, on “Saul”; and there is a serial tale, very charming indeed, and certain to be a great attraction, entitled, “Kate, the Grandmother; or, the True Way out of Trouble,” from the German of Jeremiah Gotthoff. We cannot give the titles of all the other papers; but must particularise, in the new number, Professor Balfour's interesting “Biography of a Plant”; the Countess de Gasparin's “The Jew”; the Rev. A. Raleigh's “The Near Look and the Far”; and Dr. James Hamilton's, on “Gold.” The magazine is profusely illustrated, from really artist-like drawings, executed on wood with great force, though in a few instances a little confused about the human faces.

The *Musical Monthly* has undergone some changes, and for the better. Its literature is good average reading of the lighter order; and its characteristic matter is well done. The music given with each part is committed to the editorial care of the eminent composer, Mr. Vincent Wallace, who gave a charming song, “Bird of the Wild Wing,” in the October number, while the present number has “Arabesques,” by Schumann, “fingered” by Mr. Sloper. Each of these pieces is engraved in the best manner, and would ordinarily sell for half-a-crown. Yet the magazine is now reduced to one shilling,—quite a marvel of cheapness, which we can more cordially than ever commend as having fulfilled our expressed wish that its music might be of the first order, and produced by a responsible editor.

Good Words has an interesting number. “A Family Pen,” by Mr. Isaac Taylor, contains reminiscences of his uncle, Charles Taylor, the learned but willingly obscure editor of Calmet, and author of the “Fragments,” and still fuller recollections of his sister, Jane Taylor; both likely to be gratifying to readers of many orders. Mr. Plumptre, Divinity Professor in King's College, London, contributes an instructive paper on “The Old Age of Isaiah.” “An Englishwoman Abroad” tells us most pleasantly of “Country Life in Sweden.” A little poem, sad and sweet, “At the Gate,” but repeats an incident or idea which others have tried equally well, but not, perhaps, “turned” so touchingly. The illustration to these verses is perfect. Mr. William Gilbert, the author, we suppose, of “Shirley Hall Asylum,” gives us the first, full of information, of two papers on “The London Jews.” Of course the various series of papers so often commended are proceeding.

The *Alexandra Magazine* may now be called afresh a new magazine, having, after four numbers, incorporated the *Englishwoman's Journal*. It now stands alone as a really literary periodical for ladies, and as treating with especial care and intelligence all questions connected with the social position and work of woman. It ought to be prominent on the family table where there are bevy of girls to be rightly educated and to be usefully employed.

Blackwood has an article that, by sacredness of title, strange amongst the headlines of old Ebony, at once attracted us,—“The History of our Lord.” But we find neither a review of Renan, nor a reply to the modified theory of Strauss; but, much more to our satisfaction, considering its place, a delightfully-written paper on the recently-published “History of our Lord as Exemplified in Works of Art,” commenced by the late Mrs. Jameson, and completed by Lady Eastlake. The review of “Enoch Arden” may not be so subtle as some of the Tennysonian criticism, but it is good sense and honest admiration well expressed, with which we almost entirely agree. “My latest Vacation Excursion” might well furnish us with some lively bits of extract on Germany social—rather stinging in its rebuke of the “four heavy weights,” excess in eating, in beer-drinking, in smoking, and in breathing foul air! The article on

“General McClellan” is a thoroughly partisan article,—“McClellan, successful (!) and applauded, was becoming far too dangerous a personage to be countenanced or even tolerated much longer. His dismissal was doubtless resolved on at once, but as a necessary preliminary, he must be shorn of his popularity.” Then follow charges that supplies necessary for his army were intentionally withheld, while he was at the same time urged to attempt impossible things, that the impression might be thus created that he was dilatory and incapable. Of the possible election of McClellan it is said, “it would mean humane and civilised war; it would be a confession that the savage nature of the contest has been repugnant to the majority of the Northern people; . . . and it would be a guarantee for the restoration throughout the North of that freedom without which the word Constitution is a mockery.” We need not further quote the contrasting sketch of what Lincoln's re-election would mean:—it can be inferred. “Mr. Banting on Corpulence” is another exposure of the absurdities of the diet-rule prescribed too confidently by our “fat friend.” It is said “his logical position” is this—

“Banting is a mortal;
Bread, potatoes, &c., are bad for Banting;—therefore
No mortal should eat bread or potatoes.”

Truly there was more philosophy in the old adage,—“what is one man's meat is another man's poison.” “Tony Butler” and “Cornelius O'Dowd” are continued.

The *Cornhill* commences its new tale, “Armada,” which makes head from the very first page, in a manner quite remarkable, and certainly richer and more novel in conception and material than anything we remember for a long time. It has thoroughly taken hold of us, and excited our liveliest interest and curiosity: but it is too soon as yet to speak of it from a critical point of view. A fair instalment, not less than thirty-six pages, is given; and is a much more contenting portion than the dribbles in which some serial stories are doled out. “Wives and Daughters” proceeds with great cleverness; and draws its interest, which is of a very genuine and healthful kind, from the inner side of life as it is all around us, without spasms or sensationalism. The paper on “Middle-class Education—Girls,” is, we understand, by Miss Martineau; and contains so much sensible comment and practical counsel, that we might quote from every page with the certainty of profiting somebody amongst our readers. It is said, not untruly just now, “The State, however well-disposed, could do nothing for the middle-class that could compare in value with what has been done by a very small portion of that class for itself. The State could not so well judge of its wants,—could not so wisely provide the agency of instruction needed,—could not so touch and fire the great heart of the nation as this spontaneous effort [examinations of female students, by the Society of Arts, the Harley-street and Bedford-square Colleges, &c.], will soon be seen to have touched and fired it. Let the members of that great middle-class help one another from year to year to ascertain distinctly what education they desire for their daughters, and they can have it to their wish.” “A Tête-à-tête Social Science Discussion,” is a humorous, challengeable, but in the main sound-hearted conversation on the woman's-occupation question. “The Scottish Farm Labourer” has a great deal of unexpected fact and indication of significant social questions in even the modes in which agricultural labour is procured and remunerated.

Fraser has—most attractive to us of its entire contents—a pretty lyric “Of Moods,” by Mr. Allingham, “The Mysterious Maid” is a very amusing “Sensation Tale,” by some one who has very intimate knowledge of the ways and the talks of “the servants' hall.” The “Recreations of a London Recluse,” No. 4, is very ably written with a true individuality, and is excellently suggestive:—the author, however, doesn't know everything about Free Libraries. “Popular Education” has most valuable practical information and suggestion; and indicates the something more than schools for young boys which we need for the real moral and social advancement of the labouring classes. The article on “Dr. Pusey and the Court of Appeal” contains some things that every liberal-minded man may agree with, and many criticisms of Dr. Pusey's positions which unsparingly expose their untenable character; but so far as Christian truth and the morality of clerical obligation are concerned, it is in the spirit of previous articles on kindred topics which we have unhesitatingly condemned. It is said that

“The whole matter may be shortly summed up. The law does not forbid the doctrines to which Dr. Pusey objects, for if it did it would punish them. The consciences of those who maintain them are at rest, at least there is no reason to suppose the reverse. They gain nothing, and lose much in quiet and in their professional prospects by what they have said. The consciences of the public at large do not condemn them; for the outcry on the subject proceeds only from a small and extreme section of the clergy. Their own parishioners—the only parties directly interested—do not complain; and the complaint against them substantially reduces itself to this, that what they say shocks Dr. Pusey and his friends, and is opposed to common opinions which are neither enforced by law nor capable of being proved by argument.”

There is not a single sentence of this summary that is true without modification. Of the remaining articles of the number we can only momentarily refer to the excellent review of Mr. Forster's historical works.

Macmillan has an interesting sketchy paper on

a Cambridge University Society, often spoken of in the literary circles that include Cambridge men, known as “the Apostles,” because consisting of twelve members only, but not so called by those who founded or who maintain it. It has included from time to time such men as Charles Buller and Sterling, Maurice and Trench, Monckton Milnes and Tennyson, Arthur Helps and Merivale, the historian, Mr. Walpole and Lord Stanley, with many others who have gained great distinction, and a few the highest eminence. Mr. Dicey says, in a straightforward way, what he thinks of “The Brothers Davenport,” after seeing their “manifestations”; and demands “less suspicious evidence” before conceding anything to spiritualistic theories. “William Blake” is written of by a critic who can be grateful to Mr. Gilchrist and Mr. Rossetti for what they have done for the fame of that extraordinary man of genius, and who can yet be more moderate and more judicious in tone than they have sometimes been. The continuations call for no particular remark, though each admirably preserves its height of excellence.

The *Eclectic* has a genial review of the “Life of Dr. Raffles”—and suitably rebukes the mean, spiteful review of the book by the *Athenæum*. The career of Mr. Babbage, “Passages from the Life of a Philosopher” supplies another good paper. “Muriel's Discoveries in Egypt” will be immensely interesting to those who can at all estimate the value of such an “all-important find” as a new monumental table of the Pharaohs. Several recent theological publications are reviewed by a writer of suitable culture and breadth of view under the title “Christ and the Conscience.” The “Congregational Topic” subjects recent Established-Church doings and sayings to a stinging criticism, which owes its desperate severity to its simple truth—but seems to us a little too jauntily written.

The *Museum* will fully satisfy teachers, and those generally to whom educational method, and not merely the general question of education, is interesting, by papers on “The Science of Education” and “Scottish Popular Education”: while all cultivated persons will read with pleasure the review of Archbishop Trench's “Sacred Latin Poetry.” The Notices of Books and the paragraphs of Intelligence form important features of this “Journal of Education.”

The *Quiver* appears in a new form,—that is to say, its page is altered in appearance, and it is printed on thicker paper. Much care is bestowed on the illustration of the papers, and several of the cuts are admirably effective. Our impression of the literary contents is, that they are of a higher order and more general interest than any preceding part or volume. We especially name “True to the End”—the new story; “London, and its Labours of Love,” and “The Working Man” (by Dr. R. Vaughan); but some of the matter is too decidedly “scissors and paste,” and one or two stories for the young rather absurd in invention.

Our Own Fireside, the *Leisure Hour*, the *Sunday at Home*, and *Chambers's Journal*,—all of them sustained in such manner as to make it unnecessary to fear competition, need no commendation: and the *Evangelical* (a thoroughly good number), *United Presbyterian Magazine* (almost always dry), and *Christian Observer* (always narrow and cantankerous, we are sorry to say), have each a public which has already seen the current number.

LITERATURE, SCIENCE, AND ART.

Messrs. Jackson, Walford, and Hodder will shortly publish a new work by the Rev. T. Binney, entitled, “Money: a Popular Exposition in Rough Notes; with Remarks on Stewardship and Systematic Beneficence.”

Messrs. Routledge will publish in December, No. 1 of a new monthly periodical, entitled, “Routledge's Magazine for Boys,” with which they intend to incorporate “Every Boy's Magazine.” The principal contributors will be W. H. G. Kingston, R. M. Ballantyne, Stirling Coyne, and the editor, Mr. Edmund Routledge.

The Religious Tract Society are preparing for publication, “The Months, Illustrated by Pen and Pencil,” a Christmas volume of Poetry and Prose, with Drawings by Barnes, Wimperis, Lee, North, Gilbert, Noel Humphreys, and others; “A Handbook of English Literature,” by Dr. Angus; a new volume of the “Wisdom of Our Fathers,” entitled, “Selections from the Works of Thomas Fuller”; “The Promises of Scripture,” by H. Bonar; “History of Egypt,” by Canon Trevor; “From Dawn to Dark in Italy”; and a new work on the Christian Graces, by Dr. Thompson, of New York.

“SHAKESPEARE'S OWN PRAYER-BOOK.”—Mr. Toulmin Smith writes to the *Times* that a black-letter Prayer-book of the date of 1596 (the Psalter part of the volume being two years older, 1594) was picked up at Whitechurch, North Shropshire, for a few pence, passed for eighteenpence into the hands of Mr. Partridge, of Wellington, and is now to be sold. The book is about three and a-half inches long, and an inch and a-half thick, with several leaves lost at the beginning. At the end of the Prayer-book is the signature, “William Shakespeare,” and at the foot of “the Confession of the Christian Faith” is the signature, “W. Shakespeare,” and underneath the last signature is the date, “1600.” By the aid of a glass Mr. Toulmin Smith discovered another nearly obliterated signature in another part of the book, and there is also “M. Shakespeare” signed in a different hand elsewhere. “Stratford-on-Avon”

is written faintly on the inside of the left-hand cover. Mr. Toulmin Smith, of course, does not commit himself to the authenticity of the book, but he seems inclined to accept it.

THE STATUE OF HERCULES.—A communication from Rome contains the following:—"The discovery of the statue of Hercules in Pompey's Theatre excites the admiration of artists in the highest degree. It is a work of Grecian art, in bronze, and of larger proportions than any to be seen at Rome. Its execution is superior to anything yet known; the bas-reliefs of the Pantheon and the Apollo Belvedere are of a purer style, no doubt, but they have not the incomparable finish of the Hercules now discovered. Pius IX. takes a great interest in the statue. Having learned that the lucky finder, M. M. Righetti, was endeavouring to sell it to a distinguished foreigner, the Pope is said to have complained of that proceeding, and to have mentioned to a deputation of the Archconfraternity of St. Peter, that, as Mr. Righetti owed large sums to the State, the statue might possibly be looked on as a pledge similar to those of the Mont-de-Piété, for such a precious object could not be lost to the city of Rome. The Popes have rarely neglected such discoveries; the care taken by Julius II. to preserve Apollo Belvedere, when found in the Baths of Titus, is well known."

DICKENS v. SALA.—A very pretty little quarrel has just commenced between Mr. Dickens and one of the chief contributors to *All the Year Round*. A novel by Mr. Sala has been, as is pretty generally known, for some time in course of publication in the pages of that periodical, but some time ago a long interval occurred between the periods of the arrival of the different instalments. A similar break having occurred a second time, the conductors became irritated at the delay, and commissioned Mr. Halliday to finish the story thus interrupted. Mr. Halliday accepted the commission, and now has published some two or three chapters. In the meantime, Mr. Sala has sent over some more MS., which, of course, cannot be used. There will probably, in consequence, be some employment for the legal profession, unless the good offices of friends should avail to smooth the difficulty over, which, under the circumstances, is scarcely likely.—*London Letter*.

Miscellaneous News.

SURREY CHAPEL POPULAR LECTURES.—On Monday night these lectures were commenced for the season with a crowded and attentive audience. Previous to the lecture taking place an excellent service of music and songs were rendered, after which the Rev. Newman Hall delivered an exceedingly interesting address on "Rambles round Mont Blanc." The lecturer was frequently applauded. Next Monday evening the lecturer will be T. C. Turberville, Esq. Subject: "Bunhill-fields and its Martyr Graves."

ASYLUM FOR IDIOTS.—A grand bazaar is announced to be held for the benefit of this institution on Friday and Saturday next at the Guildhall. The Corporation of the City have consented to allow the whole suite of apartments to be thrown open in order that visitors may see the decorations, fittings, &c., as they were designed for the banquet of this day. It is stated that upwards of 3,000l. of elegant and useful articles are contributed in aid of the charity. One stall will be furnished entirely by inmates of the asylum.

ANOTHER EXPLOSION OF GUNPOWDER has taken place—this time in one of the mills of Messrs. Hall, at Faversham. About half-past three o'clock on Monday afternoon an explosion took place in the corn-house, and two men were killed, besides much damage to property being done. The explosion was caused by the ignition of some loose powder left on the floor, which the two poor fellows were sweeping up.

LOSS OF THE CANADIAN STEAMSHIP JURA.—This vessel, the arrival of which we mentioned in our last number, was lost on a sandbank at the mouth of the Mersey. She arrived at Liverpool early on Wednesday morning, and having run ashore at Crosby Point, was left dry by the tide, and broke amidships. There was a fog at the time, in addition to which the vessel appears to have been placed in the hands of a pilot lacking the necessary experience. He mistook the passage, and lost the ship.

A SINGULAR CASE OF "RESURRECTIONING" has occurred in Essex. A gentleman named Viall was recently interred in the parish churchyard of the village of Foxearth. The remains of his wife, who had died some time before, had been buried at Otten Belchamp. Last week the body of Mr. Viall was disinterred during the night, and placed in the grave with Mrs. Viall. The parish authorities are exceedingly angry, but have not yet been able to find out the resurrectionists.

STATE OF LANCASHIRE.—The monthly return, showing the state of employment in the cotton-manufacturing districts, was presented on Monday to the Central Relief Committee at Manchester. October has been a very disastrous period, no fewer than sixty-eight spinners and manufacturers having been compelled to suspend payment. By these failures alone it is estimated 13,600 operatives have been thrown out of employment. Nor is the present month looked forward to with more hope. There are now in the cotton districts 171,568 mill operatives out of work, and only 155,170 on full time, while the short-timers number 125,296. Out of the 171,568 persons entirely unemployed, 147,826 have sought relief during the last month, the remainder having supplied their needs by casual out-door or

other work. Though the distress is great, and rapidly increasing, it is still far short of the height of distress in January, 1863, when 468,610 persons were receiving relief from the guardians and local committees. The medical reports represent the general health of the poor population to be in a satisfactory state. In ten districts it is below the average, in fourteen about the usual average, and in 100 above the average. The fund at the disposal of the Central Relief Committee is rapidly diminishing. The balance at the bank is now 97,907l. 16s. 11d.

THE FUNERAL OF MR. JOHN LEECH.—On Friday afternoon the remains of the late Mr. John Leech were consigned to their last resting-place in All Souls' Cemetery, Kensal-green. As in the case of William Makepeace Thackeray, whose remains were laid in the same cemetery less than a year ago, the funeral was strictly private, only a few of the nearest friends of the deceased being invited to attend it. The funeral procession arrived shortly after half-past one at the gates of the cemetery. The carriages passed up the broad roadway towards the north of the cemetery, and drew up in front of the chapel. Amongst those who were assembled on the ground, and who witnessed the coffin removed from the hearse into the chapel, were:—Mr. J. T. Delane, Mr. Mowbray Morris, Mr. William H. Russell, Mr. Charles Dickens, Mr. Edmund Yates, Mr. Richard Doyle, Mr. Gilbert, Mr. Phillip, R.A., &c. As soon as the coffin was placed upon the trestles, and the mourners had taken their places, the friends of the deceased entered the chapel, while the first part of the burial service was solemnly read by the Rev. Charles Stuart, of King's College, London. At the grave the Rev. S. R. Hole, understood to be a personal friend of Mr. Leech's, with evident difficulty, and in a voice broken by emotion, rendered the last sad offices, amid the bitter tears of mourners and friends. The pall-bearers were—Mr. Evans (Bradbury and Evans), Mr. Horace Mayhew, Mr. John Tenniel, Mr. Henry Silver, Mr. Mark Lemon, Mr. Shirley Brooks, Mr. Tom Taylor, and Mr. Perceval Leigh. At the close of this portion of the service the procession was reformed, and moved to the grave, which is situated close to Thackeray's, on the south side of the cemetery. This was a spot which John Leech frequently visited, having buried a loved daughter there in 1849. A country paper contains the following:—"John Leech worked very hard, and although he made a large income, perhaps as much as 2,500l. a-year, *Punch* alone paying him 1,500l., he spent it nearly all, not on personal extravagancies, but upon those of his friends and relations who needed help."

OPENING OF THE MIDDLE SCHOOL AT BLOXHAM.—The quiet village of Bloxham, near Banbury, was the scene of considerable excitement on Thursday, the 3rd instant, occasioned by the ceremony of opening the new buildings of the school establishment of the Rev. R. P. Egerton, B.C.L., head master. There was a large number of the nobility, gentry, and clergy of the neighbourhood present. The Bishop of Oxford headed a long procession of clergy to the parish church, where Divine service was performed—the Bishop preaching a sermon from Daniel i. 19. From the conduct of Daniel and his companions he enforced the duties of a religious education, and referred in stirring and impressive terms to the importance of providing for the great middle classes of this country opportunities of giving their sons a good sound religious education according to the principles of the Church of England. After the service the company adjourned to the school-house, where a short dedication service was said, and the Bishop addressed the boys of the school with singular felicity and impressiveness. The company then entered the new schoolroom, where a cold luncheon was provided, and upwards of two hundred were comfortably seated, and his Grace the Duke of Marlborough presided. The chairman hailed the present movement as one that would do much to win over to the Church of England the sympathies and affections of the people of this country, and to efface the effect of the shortcomings of days gone by in respect of middle-class education. The Bishop of Oxford, in returning thanks, begged those present to understand clearly that the education offered had in it nothing of an eleemosynary character. All that was being done was an endeavour to afford to another class the same educational privileges which were offered to the higher and wealthier classes by the old public schools of the country. Mr. Egerton, in replying to his own health, which was most enthusiastically received, said his object was to give to the middle-classes a Christian education in strict accordance with the principles of the Church of England, with all the advantages to be derived from a public school.

THE AGRICULTURAL POOR.—At the meeting of the Eynsford Agricultural Association on Monday evening, Mr. E. Fellowes, M.P., the president, referred in feeling terms to the condition of the agricultural poor. Alluding to the gang system, Mr. Fellowes said he objected to it, except under certain restrictions. If a gang-master chose to engage a certain number of women to go into a field and work, he saw no harm in it. With regard to children, he thought it was a great pity and misfortune that children of such tender age as some of those who went out in gangs were not kept at school by their parents. He could not, however, look at these things theoretically only; he must look at them practically. He should rejoice if it were in the power of the poor man to keep his children at school until they were twelve, thirteen, or fourteen years of age; but while the labourer received such low wages, with so much that he had to buy exceedingly dear, it was not surprising that he

sent his children out into the fields, so that they might earn their 4d., 5d., or 6d. per day, and contribute towards the weekly family expenditure. If any blame attached to any one, let the employers of labour attach it to themselves; they were paying their labourers 9s. per week, and it was a paltry pittance for a labouring man with everything dear except flour. He defied any one to make out how a poor man and his family could live upon 9s. per week, but the fact was he did not live—he only existed. Was this fair towards the poor man? He might be told that wheat was very low, and he believed that under ordinary circumstances the value of a bushel and a half of wheat and a shilling over would make a poor man's wages. But there was an exception to every rule, and at the present time, when everything was dear for the poor man except flour, he must remind his brother farmers that, although the price of wheat was low now, last year they had a good wheat harvest; this year they had a good wheat harvest; last year they had a good barley harvest, this year they had another; last year they had a high price for their wool, and this year they had an extraordinarily high price. The hon. gentleman proceeded to denounce the mixture of the sexes in the gang system as calculated to lead to immorality. It was useless to build better cottages, to send children to schools, &c., unless something was done to check demoralisation among them as they grew up to manhood and womanhood.

Gleanings.

During the past week eighty-eight wrecks have been reported, making a total for the present year of 1,614.

On Monday the freedom of the town of Jedburgh was conferred upon Sir David Brewster.

The papers report further attempts at incendiarism on the Yorkshire Wolds.

An Indian performer has been astonishing the gay throng on Brighton beach by breaking large stones with a blow of his fist.

5,751 emigrants sailed from Liverpool for the United States during the month of October.

The report of the death of Jules Gérard, the lion-killer, has been contradicted by himself.

A Mr. Findlater, of Dublin, has given no less than 16,000l. for the erection of a Presbyterian church in that capital.

General Tom Thumb, his wife and child, intended to sail from New York on the 29th of October for Liverpool.

A Working Women's College was opened on Wednesday at 29, Queen-square, Bloomsbury, when Mrs. F. Malleon delivered the opening lecture.

The Parisians have inaugurated an oyster show at the Garden of Acclimatisation.

A young and wealthy Bengal rajah is a candidate for a commission in the military service of her Majesty the Queen.

A correspondent of the *Scotsman* states that shocks of earthquake were felt at Comrie, in Perthshire, on Saturday and Sunday.

Sir Frederick Smith has consented to be again put in nomination as the Conservative candidate for Chatham.

"I see the villain in your face," said a judge to an Irish prisoner. "Shure your Lordship's rivrence won't be afther making a personal reflection of a poor bhoy!"

The following laconic notice has been issued by a successful municipal candidate in Chester:—"To the burgesses of St. Oswald's Ward.—Gentlemen,—Thank you, for again returning me as one of your representatives in the council. I shall endeavour to go straight.—I am, gentlemen, your obedient servant, HENRY FORD.—1st November, 1864."

The Chancellor of the Exchequer, it is said, intends to place a costly stained-glass window in the beautiful little Church of St. Luke, at Shireoaks, as a tribute to the memory of his late friend and colleague, the Duke of Newcastle. The church was built and endowed by his grace.

A bald man made merry at the expense of another, who covered his lack of hair with a wig, adding as a clincher, "You see how bald I am, and I don't wear a wig." "True," was the retort, "but an empty barn requires no thatch."

"What part of speech is man?" said a pedagogue to a sailor boy pupil. "A verb, sir," said the latter. "A verb is it?" said the teacher with a significant twist of his lips; "please give an example." "Man the yards!" was little Tarpaulin's instant response.

Next year there will be four eclipses—two of the sun and two of the moon. The first eclipse of the moon takes place on the 11th of April. The second—a total eclipse of the sun, April 25—is not visible in Great Britain. The third eclipse (of the moon), partial and visible, occurs October 3. The fourth, on the 19th of October, of the sun, is only partly visible.

MR. FARADAY AND SPIRITUALISM.—Mr. Faraday, in answer to a spiritual invitation, has sent the following characteristic reply:—"Gentlemen,—I am obliged by your courteous invitation, but really I have been so disappointed by the 'manifestations' to which my notice has at different times been called that I am not encouraged to give any more attention to them, and I therefore leave those to which you refer in the hands of the professors oflegerdemain. If spirit communications not utterly worthless should happen to start into activity, I will trust the spirits to find out for themselves how they can move my attention. I am tired of them. With thanks, I am very truly yours, M. FARADAY.—Royal Institution, Oct. 8."

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The stock markets have shown increasing buoyancy throughout the week. Consols have advanced to 90½ for delivery, and 90½ to ¾ for the 8th December, having an advance of ½ on last week's quotations.

The general supposition that the Bank of England would reduce their rate of discount to 8 per cent. on Thursday last proves incorrect. Although the bullion and reserve in the Bank are in excess of what they were when the rate was raised from 6 to 7 per cent., it is well known that a host of speculators are only waiting for a reduction to raise capital for new projects, and therefore no fault is found with the directors for departing from precedent, in so long maintaining a high rate, while the weekly returns are so favourable.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, November 2.

ISSUE DEPARTMENT.	
Notes issued ..	£27,221,180
Government Debt ..	£11,015,100
Other Securities ..	3,634,900
Gold Coin & Bullion ..	12,571,180
	£27,221,180
BANKING DEPARTMENT.	
Proprietors' Capital ..	£14,558,000
Reserve ..	3,271,791
Public Deposits ..	3,777,941
Other Deposits ..	13,848,428
Seven Day and other Bills ..	552,840
	£36,003,640
	£36,003,640

Nov. 8, 1864.

W. MILLER, Chief Cashier.

HOLLOWAY'S PILLS—ENJOYMENT OF LIFE.—When the blood is pure, its circulation perfect, and the nerves in good order, we are well. These Pills possess a marvellous power in securing these great secrets of health by purifying, regulating, and strengthening the fluids and solids. Holloway's Pills can be confidently recommended to all persons suffering from disordered digestion or worried by nervous fancies or neuralgic pains. They correct acidity and heartburn, dispel sick headache, quicken the action of the liver, and act as alteratives and gentle aperients. The weak and delicate may take them without fear. Holloway's Pills are eminently serviceable to invalids of irritable constitutions, as they raise the action of every organ to its natural standard, and universally exercise a calming and sedative influence.

Births, Marriages, and Deaths.

BIRTHS.

BACHELOR.—Oct. 31, at Hillhead, Glasgow, the wife of the Rev. Henry Bachelor, of a son.
ROSS.—Oct. 31, the wife of Mr. W. W. Ross, High-street, Worcester, of a son.
GURNEY.—Nov. 2, the wife of H. Edmund Gurney, Esq., of Nutfield, Surrey, of a daughter.

MARRIAGES.

HEARSON—MILROY.—Oct. 18, at the Independent Chapel, Barnstable, by the Rev. G. T. Coster, Mr. W. H. Hearson, to Agnes, third daughter of the late Mr. James Milroy, of Bousport-street. No cards.
BRUCE—HOWARD.—Oct. 19, at Sefton Church, by the Rev. N. Loraline, brother-in-law of the bride, assisted by the Rev. Dawson Duffield, LL.D., rector, the Rev. James Bruce, Manchester, to Eliza, third daughter of the late John Howard, Esq., B.N., of Brook House, Fazakerley, near Liverpool.
HICKS—SMITH.—Oct. 27, at the Friends' Meeting-house, Booking, Charles Hicks, of Maldon, son of Henry and Ann Hicks, of Chelmsford, to Lucy Smith, daughter of Lewis and Susannah Smith, of Rayne.
CRUMP—DUNK.—Nov. 1, at the Congregational Chapel, Hastings, by the Rev. James Griffin, Mr. T. Holt Crump, of Hastings, to Mary, youngest daughter of Mr. James Dunk, of Cranbrook.
COLLETT—WALKER.—Nov. 1, at the Congregational Chapel, Runcorn, Cheshire, by the Rev. Alfred Howson, Mr. Thos. Collett, of Dudley, to Ann Eliza Walker, niece of the officiating minister. No cards.
BASS—BRAY.—Nov. 2, at the Old Independent Chapel, Church-street, Ware, by the Rev. Palmer Law, Mr. William Bass, grocer, to Miss Mary Ann Bray, both of Widdford, Herts.
STEANE—PIGEON.—Nov. 3, at Baywater Chapel, by the Rev. B. W. Newton, the Rev. Edward Steane, D.D., of New House Park, Herts, to Eliza, eldest daughter of the late Henry Pigeon, Esq., of Clapham-common, Surrey.
WATERS—PRICE.—Nov. 6, at the Independent Chapel, Chesham, by the Rev. T. Ross, Isaac Waters, to Louisa Price, both of St. Arvan's.

DEATHS.

GODWIN.—Oct. 24, at Queen-square, Bath, in the eighty-seventh year of his age, Henry Godwin, Esq., J.P., who for many years was an active supporter of the various institutions of that city.
HUXHAM.—Nov. 1, at Totnes, after long and severe suffering, Mr. Samuel Huxham, for very many years an active and honoured deacon of the Independent church in that town.
OWEN.—Nov. 3, at his residence, Raglan-terrace, Highbury, the Rev. Wm. Owen, aged sixty.
WEST.—Nov. 7, at Marden, Mr. Godfrey West, formerly of Horndon-on-the Hill, Essex, aged sixty-four years.

Markets.

CORN EXCHANGE, London, Monday, Nov. 7.

With a very small supply of wheat from the home counties this morning, factors were enabled to effect a ready clearance at the rates of last Monday. The arrivals of foreign wheat are large, especially from St. Petersburg, and this description must be written 1s. per qr. cheaper. Other sorts without alteration, at last week's prices. Beans and peas the same as last week. We continue largely supplied with foreign oats; and our dealers, being well stocked from recent heavy arrivals, have been careless buyers to day. The trade ruled dull; and, where it was necessary to effect sales, somewhat lower prices have been submitted to.

BREAD.—The prices of wheaten bread in the metropolis are from 6½d to 7d; household ditto, 5d to 6d.

BUTCHERS' MEAT, ISLINGTON, Monday, November 7.

The total imports of foreign stock into London last week amounted to 13,674 head. In the corresponding week

in 1863 we received 10,896; in 1862, 11,980; in 1861, 12,755; in 1860, 8,599; 1859, 7,120; 1858, 4,513. The supply of foreign stock on offer here to-day was large for the time of year, but its general quality was inferior. Sales progressed slowly, at about previous rates. From our own grazing districts the receipts of beasts fresh up this morning were only moderate, both as to number and quality. Prime Scots, crosses, shorthorns, Herefords, and Devons were in fair request, at full prices, the top figure being 5s. 6d. per 8lbs.; otherwise the beef trade was heavy at barely late rates. Some very good beasts have changed hands at 5s. 4d. per 8lbs. The arrivals from Lincolnshire, Leicestershire, and Northamptonshire comprised 2,600 shorthorns, &c.; from other parts of England, 700 various breeds; from Scotland, 166 Scots and crosses; and from Ireland, 550 oxen and heifers. With most breeds of sheep the supply was rather on the increase, and the quality of the stock was inferior. Downs, half-breeds, &c., moved off steadily, at Thursday's advance in the quotations of 2d. per 8lbs. All other breeds of sheep were dull, at about previous currency. The highest figure was 5s. 10d. per 8lbs. Calves, the supply of which was moderate, were in fair request, at full prices, viz., from 4s. to 5s. per 8lbs. Prime small pigs were quite as dear as last week, but large hogs were very dull.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3	4 to 4	0	Prime Southdown	5 6 to 5 8
Second quality	4	2	4	Lambs	
Prime large oxen	4	10	5	Lge. coarse calves	3 10 4 4
Prime Scots, &c.	5	4	5	Prime small	4 6 4 10
Joarse inf. sheep	8	4	2	Large hogs	3 6 4 0
Second quality	4	6	4	Neatsm. porkers	4 2 4 10
Pr. coarse woolled	5	0	5		

NEWGATE AND LEADENHALL, Monday, November 7.

The supplies of town and country-killed meat on sale at these markets are but moderate. For all descriptions the trade is firm, and an advance has taken place in prices, compared with Monday last.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	2	to	3	4	Small pork	4	6	to 5
Middling ditto	3	6		3	10	Inf. mutton	4	0	4
Prime large do.	4	0		4	2	Middling ditto	4	6	4
Do. small do.	4	4		4	6	Prime ditto	4	10	5
Large pork	8	8		4	4	Veal	8	10	4

PRODUCE MARKET, TUESDAY, Nov. 8.

TEA.—The dealings have been on a very limited scale, and prices have remained without change of importance. A small quantity is announced for public sale to-day.

SUGAR.—There has been a good demand for West India, and full rates have been current for superior descriptions. In the refined market the supplies on offer still continue small, and quotations showing an upward tendency.

COFFEE.—A good demand has been experienced for colonial qualities, and fully late rates are maintained.

RICE.—The inquiries for East Indian have been rather active, and in some instances rather higher prices are obtainable.

PROVISIONS, Monday, Nov. 7.—The arrivals last week from Ireland were 3,654 firkins butter, and 2,500 bales of bacon; and from foreign ports 16,624 casks of butter, and 1,254 bales bacon. The Irish butter market ruled very quiet, a very limited amount of business transacted; prices nominally unchanged; holders expect the cold weather will cause an improved demand. Foreign met a good sale at 2s. to 4s. advance, best Dutch 122s. The supplies of bacon being more than the demand took off, prices rapidly declined, and at the close of the week 58s. on board was taken for finest Waterford meat.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 7.—These markets continue to be tolerably supplied with home-grown potatoes, but the show of foreign produce on sale is very small. In most descriptions, a fair business is doing, and prices rule firm. The imports into London last week was 5 sacks from Antwerp, 14 Bremen, 98 Rotterdam, 16 Harlingen, 73 Dunkirk, and 574 bags from Boulogne.

SEEDS, Monday, Nov. 7.—The seed market continues quiet but firm for all descriptions of seed. The export inquiry for red seed continues, and several parcels have been taken during the past week. White seed does not meet attention. Trefolium are more inquired for, and are held firmly for full prices.

FLAX, HEMP, COIR, &c., Saturday, Nov. 5.—The market for flax is steady, and prices rule firm. Hemp moves off slowly, at late rates, clean Russian being quoted at 31½ to 34½ per ton. Jute demands more attention, at full prices; but choir goods support previous rates.

WOOL, Monday, November 7.—Since our last report, the demand for all kinds of home-grown wool for home consumption has improved, at previous quotations. For export, however, very little business is doing. The supplies on offer are by no means extensive.

TALLOW, Monday, Nov. 7.—The tallow trade is firm to-day, and prices have an upward tendency. New P.Y.C. is quoted at 40s. 8d. to 40s. 6d. per cwt. on the spot. Town tallow is selling at 41s. 9d. net cash. Rough fat 2s. 2d. per 8lbs.

OIL, Monday, Nov. 7.—Linseed oil has ruled heavy, at 32s. 9d. to 33s. per cwt. on the spot. Rape, coconut, and palm oils are steady. Fish oils are a dull inquiry. Turpentine is dull at 59s. 6d. to 60s. per cwt. for French spirits.

COALS, Monday, November 7.—A general sale, at last day's rates. Hetton's, 22s. 6d.; Haswell's, 22s. 6d.; East Hartlepool, 22s. 8d.; Hartlepool, 22s. 8d.; Kelloe, 21s. 6d.; Riddell's, 21s.; Hasston, 21s.; Hartley's, 20s.; Wylam, 18s. 6d.; Tanfield, 16s. 8d.; Eden Main, 21s. 9d.; Gosforth, 22s. 235 fresh arrivals, 20 at sea.

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HAIR DESTROYER for removing super-

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WATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96) Goswell-road. Sent free to any railway station. Beware of Counterfeits.

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